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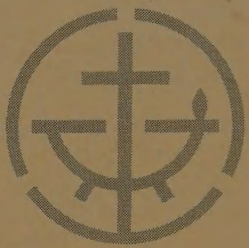
Meaning and Content of Sexual Perversions



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Meaning and Content of Sexual Perversions

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A Daseinsanalytic Approach to the Psychopathology of the Phenomenon of Love

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By

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Foreword

A treatise based on a dynamic phenomenological psychopathology is unusual in American psychiatric literature. Psychiatry in German-speaking countries has been influenced greatly by the phenomenological approach. To the American psychiatrist, trained in psycho-dynamic thinking, the theories and methodology of phenomenology held little promise and may have seemed sterile therapeutically. Visiting Switzerland in 1947, after an interval of ten years had elapsed during which it had become increasingly difficult to keep in close contact with European psychiatric thinking, I became aware of an interesting combination of phenomenological and psychodynamic thinking which resulted in a new concept of psychopathology.

Studying the German edition of "Meaning and Content of Sexual Perversions," I gained an understanding of *Daseinsanalyse,* a psychoanalytic-phenomenologic psychopathology. The author, Dr. Boss, a well-known Swiss psychiatrist and a leader in the Swiss psychoanalytic group, found in the *Daseinsanalyse* of Martin Heidegger certain philosophically adequate concepts for some of the limitations of psychoanalytic theories. His development led to substitution of a mechanistic and causal-genetic theory by a broad concept of personality with equal attention to subjective experiencing and manifestations which can be demonstrated objectively. As his study of sexual perversions demonstrates, the emphasis on gaining a minute understanding of the subject's individual experiencing led to a broadening of the clinical picture of perversions, a widening of the theoretical concepts, and modification of the psychoanalytic procedure.

Daseinsanalyse is based on the assumption that one must try to understand a person's being; i.e., experiencing in the here and now as well as in the past. It imposes on us the obligation to use the individual's introspection and to recognize that the subject's descriptions of his emotional experiences may be varied along fine lines of distinction. Analysis must include the total personality with subjective experience guiding the understanding of psychologic and physiologic manifestations. This type of psychopathology stresses the subjective meaning of an experience and by it tries to correct the current one-sided emphasis on interpretation.

To many critical readers, these psychopathological theories and procedures may not be acceptable, but to everyone they will be provocatively stimulating. They will enlarge the reader's vista and force him to re-evaluate some of his thinking in psychopathology.

New York, 1949.

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Preface to the Second Edition

WHEN I WAS asked to prepare this book for another edition I thought it important to describe somewhat more in detail the development of scientific understanding of human love in general and of sexual perversions in particular. In doing so I hoped to make it even more evident that there is an evolution starting from the original psychoanalytic psychomechanical thinking by the way of the psychoanalytic Ego-psychology on the one hand and of the so-called "anthropologic" investigations, on the other hand, to the daseinsanalytic conceptions. It should be impossible now to misinterpret this daseinsanalytic thinking as leading back to a mere psychology of the consciousness, neglecting the unconscious material on which psychoanalytic theories are based. On the contrary, daseinsanalytic considerations include, always, both the conscious and the unconscious phenomena of man, thus unifying the partial aspects of the psychoanalytic theory and of the "anthropologic" formulations in a comprehensive conception.

If I have again avoided as much as possible the usual psychoanalytic terminology, using instead the more open, careful, daseinsanalytic mode of expression, I have done so only because the latter seems to me more adequate for what I have tried to say. The psychoanalytic lingo leads too easily to a hazardous and artificial subdivision of the human being into different "things" or "objects," for example, in its terms of theoretic abstractions, such as *ego, id, super-ego,* and so on.

Finally, I have tried to achieve a certain loosening up of the rather concentrated material by expanding the general chapters of the book to make its reading easier for those

who are less familiar with these special fields of science. The discussion of the case reports has remained unchanged. My additional experience in psychoanalytic practice with perverse patients has shown me only confirmations of these presentations.

The term *daseinsanalysis* appearing throughout this work results from a problem in semantics. The German *Daseinsanalyse* translates readily to *existential analysis;* however, the English term *existential* has assumed, particularly following World War II, connotations that may be misleading here. My use of the term relates to my own experience with it.

In 1926, at the age of 23, I started my training analysis in Zuerich, which lasted for three years. After that I engaged in two years of practical and theoretical studies of Freud's psychoanalysis at the Psychoanalytic Institutes in London and Berlin. Subsequently I was accepted as a full member of the Swiss Society for Psychoanalysis (a branch of the International Psychoanalytical Society), and I am still a member of the board of this society. Among my teachers I can count Dr. Behn-Eschenburg (Zuerich), Dr. E. Jones (London), Karen Horney and Otto Fenichel (formerly in Berlin).

In 1938 a teaching Institute for Psychotherapy was established in Zuerich, whose aim was to overcome the unjustifiable isolation of the various schools of depth-psychology. I was invited to become a founding member. On the board of directors of this Institute was C. G. Jung. While collaborating closely with Jung for a period of ten years I began for the first time to understand the limitations of the psychoanalytic theory. To my mind the reason for these limitations rested in the fact that according to the present-time exact-scientific mechanistic mode of thinking Freud had isolated and objectified the psychic phenomena of man as an apparatus analogous to the phys-

ical organism. Freud had reduced these psychic phenomena in a causal-genetic theory to the human sphere of drives as their actual basis and their true origin.

With the aid of C. G. Jung's concepts of *Selbst* and *Selbstwerdung* or "individuation" as he calls it, I was able for the first time to overcome this unjustifiable reduction and objectifying of the human being. To Jung, the "self" is not objectified, it cannot be understood with the senses, and it is without recognizable boundaries, in contrast to Freud's objectifying concepts "the Ego," "the Id," "the Superego,"—all of which represent confined, fixed things.

In 1929 Martin Heidegger published his fundamental ontology in his basic work "Sein und Zeit," and he himself called it "Daseinsanalytik" (existential analysis). Here I encountered concepts and ideas which were philosophically adequate to this non-objectifying mode of thinking about man. Jung's descriptions, however, were still loaded down with remnants of the old mechanistic exact-scientific way of thinking and with many outdated biologic theories.

Martin Heidegger's existential analysis has become the basis of my own thinking in psychopathology. For the first time since the ancient age of the Greeks Heidegger as a philosopher has differentiated clearly between the non-objectifying "being" (Sein), which cannot be grasped sensually, and the concrete "beings," the things, animals and human individuals (Seindes) in which the former appears in thousand-fold forms and shapes in which it manifests itself.

Great credit is due to Ludwig Binswanger who has introduced into psychiatry this daseinsanalytic mode of thinking of Heidegger, and who has pointed out its revolutionizing significance for psychopathology. In one point, however, I do not agree with Binswanger. In his important book on "Grundformen und Erkenntnis mensch-

lichen Daseins" he not only feels that he has to augment and change Heidegger's conception by adding most careful investigations on the human love but there he tries to extract from Heidegger's fundamental ontology an anthropology, an isolated theory of man. Martin Heidegger himself believes this to be impossible.

Sartre's famous and infamous "Existentialism" is based upon Heidegger's "Daseinsanalytik" inasmuch as it stimulated the French philosopher to build up his system. However, it can easily be demonstrated—and as a matter of fact Heidegger has confirmed this to me personally in a recent discussion—that Sartre's existentialism represents a grave misconception of the rather cautious basic attitude of Heidegger's "Daseinsanalytik." Sartre never has actually overcome Descartes' theoretical and artificial splitting of the human world into the two famous and forever separated parts and things, the "ens cogitans" (the human subject) and the "ens extensa" (the objects). Consequently he teaches most prematurely the prevalence of "existence" over "essence," thus arriving at his hybrid nihilism. Heidegger's way of thinking is completely free from such concepts. For example, his mode of thinking leaves the way wide open for religious possibilities of relations, for what he calls the "sacred."

Therefore my daseinsanalytic thinking has nothing whatsoever to do with Sartre's existentialism. Heidegger himself has stated to me personally that my thinking has understood correctly the essence and core of his conceptions. Unfortunately, "Da-sein" in the sense in which Heidegger uses it cannot be translated into the English language without employing lengthy and cumbersome circumscriptions.

With this new way of anthropologic thinking, which Heidegger has taught us, we were forced to expand Freud's theory. We had to annul his unilateral and

biased preference of the sphere of drives of man. We had to restore to all spheres of human phenomena, to the physic as well as to all the various possible psychic and intellectual expressions—such as our dreams, our scientific or artistic or religious tendencies—the dignity of equal autochthonous forms of manifestations or ways of appearance of the human existence of our "Dasein."

In this manner Freud's theory becomes changed and enlarged in scope, the fundamental actual concepts and the practical consequences, however, for example, the basic factors of practical classic psychoanalysis like "transference" and "resistance" remain unaltered. Freud once stated definitely that he was ready to grant the right of classifying as Psychoanalysis to any psychotherapeutic method which recognizes "transference" and "resistance" as essential parts. Therefore I need not regard myself as a dissenter from Freud, certainly not with respect to the practice of my treatment of neuroses and of the perversions.

In the chapters on the criticism of the psychoanalytic theory of perversions and in the chapter dealing with sado-masochism I have presented in detail the relationship of the daseinsanalytic mode of thinking to the various psychoanalytic authors which went their own way, such as Karen Horney and Schultz-Hencke.

With this I hope to have stressed the most important points of the position of daseinsanalytic thinking as compared with the different psychoanalytic schools and as compared with Sartre's Existentialism. What holds true for Freud's theory is also valid in the same way for Adler's theory which is also a drive-psychologic concept.

M. B.

Introduction

MODERN psychopathology has only two approaches which attempt to correlate the immense variety and the manifold diversities of sexual perversions, and which try to determine unequivocally their theoretical meaning. We refer to (1) the psychoanalytic theory of S. Freud and his students and to (2) the so-called anthropologic theory of perversions according to E. V. von Gebsattel, E. Straus, H. Kunz and O. Schwarz.

Much dynamic material has been accumulated by other studies differing from these two approaches. In these investigations many data have been tabulated and classified. However these investigations represent only theoretical beginnings in their very general and indefinite, at times even consciously speculative, explanations of the meaning of the sexual perversions. We mention only the theories of the most important preanalytic research into perversion, such as Krafft-Ebing's unproven theory of degeneration [1] and Binet's "Du Fetichisme dans l' amour" [2]. Binet believes that sexual perversions can be reduced to an "accident agissant sur un sujét prédisposé." We also have in mind Bloch's vague conception of man's causative physiologic urge for variety in sexual activities [3] and furthermore the organologic speculations of G. Jaeger, Hermann, B. Friedlaender, and Mantegazza, [4] who, for example, talk about "disharmony of soul material," of isolation disturbances of the electrochemical body-

[1] Krafft-Ebing: Psychopathia sexualis, Stuttgart, 1907.

[2] Binet: Du Fetichisme dans l'amour. Rev. philosophique 1887.

[3] J. Bloch: Das Sexualleben unserer Zeit, Berlin, 1909.

[4] Quoted from M. Hirschfeld: Die Homosexualitaet des Mannes und des Weibes, Berlin, 1914, p. 366.

system, of anatomic abnormalities of the nerves. Therefore we finally are forced to agree with Kunz [5], who states that a precise theory of sexual perversions dates only from Freud's "Three Contributions to the Theory of Sex". [6] Even those of Freud's former students who later repudiated his theory had to make amends for their rebellion against Freud's theory of sexual perversions, despite the fact that they had enriched science in many other fields. Adler [7], for example, regards "the common factor in all sexual perversions (homosexuality, masochism, masturbation, fetishism) as a revolt of the individual against being forced into a normal sexual pattern." In his opinion the sexual perversions turn out to be a planned but unconscious trick to elevate one's own lowered self-esteem. He also feels that sexual perversions are practiced by the male only as a compensatory action to remedy a feeling of inferiority because of his overestimation of the power of the female. Compared to Freud's highly differentiated theoretic structure, these explanations can only be called one-sided simplification. O. Rank [8] prefers to derive all and every perversion from the infantile location in the womb. He explains the behavior of an exhibitionist by saying that "he wants to return to the original highly desirable state of nudity in which he spent his prenatal life, and which is so much loved by the child." As for masochism, he assumes that "it is a case of translating the experience of birth trauma into pleasant sensations." This can be explained, according to Rank, by the "typical masochistic phantasies,

[5] H. Kunz: Zur Theorie der Perversion. Monatsschr. f. Psychiatre, *105*:1 (1942).

[6] S. Freud: "Drei Abhandlungen zur Sexualtheorie." Ges. Schr. vol. 5 (1905).

[7] A. Adler: Das Problem der Homosexualitaet. Muenchen, 1917.

[8] O. Rank: Das Trauma der Geburt. Leipzig, Wien, Zuerich, 1924, pp. 33 ff.

such as the regularly occurring element of 'chaining down' phantasies, which in turn can be interpreted as a partial restitution of the primal existence of immobility in the womb." W. Stekel's explanation of fetishism [9] as a compulsion neurosis (perverted individuals tying themselves up with their fetishes) results more from mere association of words than from a profound understanding of the problem involved.

Thus it is not surprising to witness the resignation of many of the most experienced and thorough of modern sex pathologists who either cannot accept Freud's theory of sexual perversions or are not familiar with the anthropologic point of view. All those who are satisfied with a generalized concept of constitution are reminded by M. Marcuse [10] that most of the qualitative digressions of sexuality in the sense of sexual perversions do not fulfill even the suppositions of a constitutional-endogenous nature, especially not with reference to the specific-perverted appearance. This same concept of sexual perversions is also expressed by Dalbiez [11]: "en ce qui concerne leur élément spécifique et régulateur." A. Kronfeld even admits: [12] "So far it has not been possible to classify and describe the sexual perversions in any other way than with the utterly superficial attachment to the object and expression in action. The perversions cannot be classified according to their psychologic structure nor their pathogenesis, nor according to their basis in characterologic aspect. There remains the superficial method

[9] W. Stekel: Zur Psychologie und Therapie des Fetischismus. Zentralbl. f. Psychoanalyse, 4:119, 1913–14.

[10] Marcuse: Sexualpathologie, Perversionen. Handwoerterbuch d. mediz. Psychologie, edit. by K. Birnbaum. Leipzig, 1930, p. 553.

[11] R. Dalbiez: La Methode psychoanalytique et la Doctrine Freudienne, II. Paris, 1936, p. 294.

[12] A. Kronfeld: Sexualpathologie. Leipzig, Wien, 1923, p. 30.

of classification without worrying too much that the terminology of grouping may be rather haphazard and inadequate."

However, the only two concepts which we said may make a claim to being called a "theory" of sexual perversions represent such diverse aspects—in fact in many instances they lead to completely opposite explanations and conclusions—that at least one of these conceptions cannot depict the entity "correctly." Our observations, on which we base this book, will force us to show that neither the psychoanalytic theory nor the "anthropologic" theory can encompass the entire truth about sexual perversions. These thories fail—as will be demonstrated in the end—because each in its own way does not take into consideration adequately the phenomenon of love. It is obvious that a lack of understanding of this particular factor in an examination of disturbances of love, such as sexual perversions, must lead to unfortunate consequences in theoretic deductions, interpretations and understanding. It is therefore our first purpose to demonstrate the nature of these consequences, using a survey of the existing essential formulations of the psychoanalytic theory and of the anthropologic theory of perversions.

Psychoanalytic Theory of Perversions

THE PSYCHOANALYTIC perversion theory is impressive in its magnificent comprehensiveness and uniformity. Its superiority to all the earlier attempts at explanation is largely due to the audacity and inexorability which Freud used in applying the classical mechanical methods of the so-called exact sciences to the psychic phenomena of man. This mode of thinking, knowing only finite, isolated objects, has produced extraordinary results in the realm of organic medicine. When applied to the phenomena of sexual perversions as well as to hysteria, these investigations proved, however, to have very narrow limitations. Nevertheless, with this mode of thinking, Freud succeeded in constructing into the human psyche an organism analogous to the bodily one. He proceeded to equip this psychic organism with a number of psychodynamic mechanisms. The phenomenon of sexual perversions proved to be a most valuable basis for the construction of such a psychic apparatus. Of fundamental importance was Freud's discovery that not only are some adults perverted, but also "under the influence of seduction, the child may become polymorphous perverse and may be misled into all sorts of transgressions"! Freud continues in his "Three Contributions to the Theory of Sex" [1]: "This goes to show that the child carries along the adaptation for them in his disposition. The formation of such perversions meets but slight resistance because the psychic dams against sexual transgressions such as shame, loathing and morality, which depend upon the age of the child, are not yet erected or are only in the process of formation. In this respect, the child

[1] Drei Abhandlungen zur Sexualtheory. Ges. Schr. *V*:65.

perhaps does not behave differently from the average uncultured woman in whom the same polymorphous-perverse disposition exists. Such a woman may remain sexually normal under usual conditions, but under the guidance of a clever seducer she will find pleasure in every perversion and will retain it as her sexual activity. The same polymorphous or infantile disposition fits the prostitute for her professional activity; still it is absolutely impossible not to recognize in the uniform tendency towards all perversions, as shown by an enormous number of prostitutes and by many women who do not necessarily follow this calling, a universal and primitive human tendency."

In back of all these general human primary tendencies to all sorts of perversions, Freud postulated a separate drive, a "partial impulse," toward each perversion and with the sum of all these separate drives he built up his theory of impulses. Finally Freud reduced all these forces to physical stimulation of the erogenous body zones to be certain to keep in close contact with the old, and seemingly so safe and solid, somatic science of medicine. Now it was an easy matter to explain the perversions of adults theoretically as "fixations of infantile tendencies," [2] and to

[2] The following writings of Freud offer information on the intricate mechanisms and dynamics, which, according to the psychoanalytic theory, are instrumental in the origin of a sexual perversion. *Three Contributions to the Theory of Sexual Perversions,* Ges. Schr. *V*:65; Ueber einige neurotisch Mechanismen bei Eifersucht, Paranoia und Homosexualitaet, Ges. Schr. *V*:387; Das oekonomische Problem des Masochismus, Ges. Schr. *V*:374; Fetischismus, Ges. Schr. *XI*:394; Ein Kind wird geschlagen, Ges. Schr. *V*:344; Die Psychogenese eines Falles von weiblicher Homosexualitaet, Ges. Schr. *V*:312. (See also I. Sadger: Die Lehre von den Geschlechtsverirrungen (Psychopathia sexualis) auf psychoanalytischer Grundlage, Leipzig & Wien, 1921; H. Sachs, Zur Genese der Perversionen, Int. Zeitschr. f. Psychoanalyse, vol. 19, p. 172. For a special survey and complete psychoanalytic literature references see O. Fenichel: Perversionen Psychosen, Characterstoerungen, Wien 1931.)

consider them as "sexual infantilism" (Fenichel). Later, however, the psychoanalytic theory had to accept the majority of sexual perversions as well as hysteria and compulsive neurosis as a secondary aspect of regression and inhibition. Then, too, the sexual perversions were looked upon as products of inhibition, brought about by strong Oedipus—or castration—complexes, which appeared in the various forms of perversions in a rather stereotyped manner [3].

However, neither this theoretic development nor Freud's later revision of his libido theory with the introduction of the concept of the "death instinct" fundamentally changed the character of the psychoanalytic perversion theory. Therefore, we need not concern ourselves at this time with details of this development.

The important fact remains that Freud applied his mechanistic way of thinking to the sexual perversions and thus was able to reduce human sexuality to very differentiated partial instincts and their mechanisms. With the help of this most useful tool one could easily explain all sexual perverse phenomena as incomplete fusion of instincts, or as a deterioration of such fusions [4], as confluence of instincts (A. Adler), as displacements and couplings (H. Schultz-Hencke), as amphimixis (Ferenczi). Freud could explain these phenomena as erotizations or desexualizations and neutralizations of the various partial instincts. This method of thinking even succeeded in expressing perverse phenomena in the form of almost exact quantitative physical equations. As an example we quote F. Alexander who goes so far as to state the following instinct-formula on the erotization of the self-destructive tendencies in masochism: "The amount of Eros-instinct necessary to neutralize the hate of the father is derived

[3] S. Freud: Jenseits des Lustprinzips. Ges. Schr. *VI*:189.

[4] ——: Neue Folge der Vorlesungen zur Einfuehrung in die Psychoanalyse. Wien, 1933, p. 145.

from the sensual-genital tendencies towards the mother by desexualization, or in other words, by sublimating these instincts to a loving attachment" [5].

This science of psychoanalytic psycho-physics is just as important for the psychotherapeutic technic as scientific physical research is in the realm of somatic medicine. Even M. Scheler admits of Freud's theory [6]: "In this manner Freud was able to understand genetically many psychic diseases, such as sexual perversions, which formerly were ascribed to an inborn predisposition and which therefore could not be cured."

Criticism

The fact that Freud has at times been somewhat careless with reference to terminology and phenomenology does not in itself speak against the practical usefulness of the psychoanalytic theory, nor does it speak against its real meaning. Freud himself, as well as many of his students, did not always strictly adhere to his definitions of sexual perversions, despite the fact that these definitions are so sharp and clear that we wish to use them here to define the outline of our own investigations. Freud, for example, has established an erogenous, a feminine and a moral masochism [7]. This latter form of masochism, he states, "is different from the others in that its connections with sex are rather loose." Thus certain phenomena of guilt-feelings and of melancholic distress which have nothing to do with a sexual pleasure of suffering are classified as moral masochism. On the other hand, however, Freud himself has postulated that "only those cases may claim to be

[5] F. Alexander: Psychoanalyse der Gesamtpersoenlichkeit. Leipzig, Wien, Zuerich, 1927, p. 225.

[6] M. Scheler: Wesen und Form der Sympathie. Bonn, 1923, p. 226.

[7] Das oekonomische Problem des Masochismus. Ges. Schr. *V*:374.

called perversions, in which the perverse action is exclusively tied to sexual gratification." In another place Freud continues: "The justification of regarding a perverted action as a symptom of disease lies in the fact that these actions are completely fixed upon sexual gratification" [8].

A more severe criticism can be raised in the following facts: Freud and his students ascribed a sexual character to a great variety of concrete occupations of children with their mouth, their excrements, etc., and they compared all this to the perversion of adults, even in cases in which no connection with any erotic-sensual experience could actually be proved. Kunz has pointed out [9] that "these numerous psychoanalytic identifications on the basis of superficial resemblances" were hasty and premature. Freud's theory of the appearance of perversion phenomena in children was also opposed by E. Straus who, using sadism as an example, believes that children cannot know anything about this, because a sadistic behavior is only possible "when the instinctual is fitted into a totality of experience relative to certain values" [10]. Binswanger [11], however, already pointed at the incorrectness of this exaggeration in a direction which is contrary to the psychoanalytic theory as well as at the untenability of the material used for proof. A similar error is made by H. Kunz [12]. Although admitting, in contrast to E. Straus, that the

[8] Drei Abhandlungen zur Sexualtheorie, Ges. Schr. *V*:31. P. Federn had already pointed out, but with little success, that various pupils of Freud have misused the concepts of sadism and masochism. Beitraege zur Analyse des Sadismus und Masochismus II, Int. Zeitschr. f. Psychoanalyse. Vol. *II*:106, 1914.

[9] H. Kunz, *ibid.*, p. 4.

[10] E. Straus: Genschehnis und Erlebnis, Berlin, 1930, p. 113.

[11] L. Binswanger: Geschenis und Erlebnis, zur gleichnamigen Schrift von Erwin Straus, Monatsschr. f. Psychiatrie, vol. 80, 1931, p. 266.

[12] *Ibid.*, p. 14.

"homosexual drives," "masturbation," "coprophilic" tendencies, etc., of children can be found in each child in varying grades of intensity; he then goes on to state that when these drives return later in life in the form of sexual perversions, their central significance is altered. He sees the proof for this statement in the fact that childish perverse actions do not carry with them the compulsion found in the perversion of adults. We, on the contrary, believe that the meaning and substance of these phenomena do not change. Perverted actions with doubtless sexual-erotic content may appear in children as well as in adults. But in children they are encountered only because the sexual-physical communication cannot yet express itself in the normal sex act because of lack of development and maturity of all possibilities of love, while in adults perversions result from a psychoneurotic loss of personality. As we intend to show later, experience also proves that these phenomena do not necessarily become complicated in their outward appearance by the addition of a compulsion factor when reappearing in the adult. Such a nonobligatory compulsion cannot possibly change essentially the meaning and content of these actions.

Where Freud has overlooked exact terminology and detailed phenomenologic differentiation, R. Dalbiez [13] made the necessary correction in suggesting that the child be called: "un pervertible polymorphe" instead of "un pervers polymorphe." However, this was just what Freud meant when he gave the reasons for his conception of the general human possibility to act perversely. Freud states that under the influence of seduction the child can be made polymorph perverse; the child may be seduced to all possible sorts of transgressions, and he carries within himself the predisposition to these actions.

No time needs to be spent on the rather general criticism

[13] *Ibid., II:*263.

of Freud's perversion theory by O. Schwarz. This criticism has been rejected already most convincingly by Kunz, and we have nothing to add to it. Schwarz declares [14] that "the essence of perversions is the inadequate expression in sexual action of a nonspecific experience." Kunz calls this quite definitely an erroneous conclusion, which repeats the mistaken exaggerations of psychoanalysis in reverse direction. He also states that by "nonspecific experience" Schwarz means the indefinite, nonspecific, almost formal entering into relation; i.e., the anonymous directive which is, so to speak, mistaken in the choice of sexuality as its medium." Kunz [15] proceeds to say quite reasonably that "it is not true that the search for contact in sexual perversions is nonspecific, it is rather a priori a pronounced sexual, more exactly, a pregenital search. It preserves the specificity, and it even stresses it with the further addition of the genital impulses and considerations."

Still, the essence of the psychoanalytic theory cannot be attacked by such phenomenologic criticisms, even though the objections raised would be still more to the point than those mentioned above. Freud, investigating in the way typical for all "exact" sciences, was not primarily concerned with the observed phenomena and their exact description. He was much more interested in the understanding of the phenomena "as indications of an interplay of forces in the soul, as an expression of directed tendencies, which work together or against each other." Freud quite clearly and significantly says: "We try to find a dynamic conception of psychic phenomena. In our conception the phenomena we perceive must be secondary to the impulses we assume" [16].

[14] O. Schwarz: Sexualpathologie. Wien, Leipzig, Bern, 1935, p. 267.

[15] *Ibid.*, p. 86.

[16] S. Freud: Vorlesungen zur Einfuehrung in die Psychoanalyse. Ges. Schr., *VII*:62.

Therefore, anyone who wants to strike at the psychoanalytic perversion theory decisively, must necessarily aim at Freud's mode of scientific thinking itself, which goes back to Descarte's division of the world into a "res cogitans" and a "res extensa," [17] as its two basic things. This was the root of our so-called exact science. Ever since, the exact sciences have split up the "things" into smaller and smaller pieces, till now they conceive their world as a conglomeration of nothing but infinitely small, separated particles. In order to put the world together again, the the exact sciences naturally had to assume a great many forces working between these supposedly separated objects. Now Freud, having rediscovered the existence of psychic processes besides the material reality, simply carried over this very method of thinking of the exact sciences to the "thing" or "object" called Psyche. In this way he actually succeeded in reducing completely the entire reality of the human personality and of man's love to purely instinctual forces, to a mass of "assumed partial impulses." But not only was the human psyche in itself severed into particles, the partial impulses also were thought to be totally separated from their aim, the outside world, the extraneous drive-objects.

There is, however, no question that to any psychologic theory, based upon purely objective thinking, the very essence of the human existence must forcibly escape, because this center of man cannot possibly be thought of as an object or thing. Therefore, Freud's libido theory, too, forgets completely the peculiar substance of our being, to which all the impulses and other describable qualities belong. Quite rightly, L. Binswanger [18] states: "every

[17] *Compare* L. Binswanger: Freud's Auffassung des Menschen im Lichte der Anthropologie. Neederland'sche Tijdschr. voor Psychologie, vol. 4, 1936.

[18] L. Binswanger: Grundformen und Erkenntnis menschlichen Daseins. Zuerich 1942, p. 318.

psychology which is thinking objectively to such a degree cuts off the branch upon which it is sitting." Once these partial impulses and the love objects have been artificially thought of as isolated things, nothing, not even the most complicated quasi physical conceptual operations, can reintegrate them to our complete human reality, to the unity of our existence and love. Therefore, those objective partial conceptions of human existence, i.e., body, impulses, love-objects, psyche, mind, and so on, have always forcibly and hopelessly weighed down the human intellect with a great number of pseudo-problems on the possible connections of these so-called "objects" and their "interrelationship [19].

In the interest of the psychoanalytic reality itself, attention should be drawn to the hypothetically abstracting and reducing character of the psychoanalytic theory in general and of the psychoanalytic theory of sexual perversions in particular. The mainstay of psychoanalytic reality is its practice and Freud himself has regarded his theory only as a secondary superstructure and as flexible pattern. However, Freud's psychoanalytic practice does not concern itself with a bundle of impulses and love objects, but with the entire human existence, including human love. The entire content of the psychoanalytic discoveries, therefore, never could be made to fit the narrow frame of Freud's physical formulations. This holds true especially for the sexual perversions.

M. Scheler has recognized very clearly this characteristic inadequacy between seeing the phenomena and explain-

[19] It must be stressed—as opposed to H. Kunz's contrary point of view—that these conceptions and representations of impulse—transformations, sexualizations, desexualizations—correspond to a most legitimate exact-scientific physicalistic procedure. Correlating them with the theoretic libido-concept is certainly just as much justified as correlating many other facts with the physicalistic concept of energy, as is done in the exact sciences.

ing them theoretically. He writes [20]: "Freud wants to substantiate his opinion that the sexual drive is built up successively in each individual life by the fact that there exist a variety of perversions. But these perversions are just the most suitable objects to disprove Freud's ideas. They show in all their great varieties, that even they still contain the direction of the tendency toward the 'other' sexuality, notwithstanding the fact that the values corresponding to the 'other' sexuality are not realized on an object of the true other sex, but either in himself (autoeroticism) or in the real sex of the same kind (homo)." R. Allers' criticism of Freud's theory of impulses follows the same line. Allers states that A. Adler already has created the concept of "confluence of instincts" to define the union of partial drives to form the entity of the completed sex drive. With this, Adler obviously wanted to indicate a specific and specifying combination which goes beyond a mere summation analogous to the co-operation of physical forces. Then Allers continues: [21] "The theory of the partial impulses seems to be based upon the fundamental assumption which permeates the entire psychoanalytic theory, the assumption that the psychic life can be understood in terms of exact scientific conceptions. Therefore, psychoanalysts may talk about additive forces, or forces which can be subtracted from each other, about mechanisms, etc., which can be considered as isolated phenomena detached from the entity of the soul, in much the same manner as a collision of two masses can be considered by itself, although in the final analysis the behavior of these two masses is determined by the state of the entire cosmos. However, it is permissible to raise the question of the relationship of the theory of partial drives to the psycho-

[20] M. Scheler, *ibid.*, p. 233.

[21] R. Allers: Psychologie des Geschlechtslebens, in G. Hafka: Handbuch d. vergleichenden Psychologie, Muenchen 1922, *III*:431.

logic facts. Doubtless, the sexual experience in itself does not allow a dissection into constituent parts. Furthermore it is not necessary to elaborate that the casual reduction to any childhood experience, such as psychoanalysis undertakes, cannot guarantee a real reliving, a true understanding of any perversion. It is not essential to find out in which way the individual passed on to a certain psychosexual behavior, but it is most important to be able to relive this experience with him. No train of casually connected thoughts of whatever length, no proof of earlier and earliest influences can help. "Again it must be stated," Allers concludes, "that in this manner we may be able to discover all conditions from which the transgressions have arisen, but we cannot find out anything about their real inner meaning."

"Anthropologic" Theory of Perversions

ALLERS thus has pointed out very clearly the limits of the psychoanalytic theory, but he himself has not contributed anything positive to the theory of perversions. He, for instance, is unable to explain the relationship between pain and sensual pleasure in sadism and he adds: "There is nothing left but to accept this connection and to disclaim any understanding" [1]. As to fetishism, he believes that "here are intellectual barriers to our emotional understanding which we cannot overcome" [2].

As to the objections of Scheler and Allers, on the other hand, who are two of the rare serious critics of early psychoanalysis, the following must be noted: Freud himself has already admitted that a complete partition and quantification of the psyche was not possible. Freud states clearly that one must grant to an experience of pleasure its specific quality. Pleasure and displeasure cannot be related to the increase or decrease of a quantity, which we call stimulation tension, although they have something to do with it. Apparently pleasure and displeasure are not dependent upon this quantitative factor itself, but upon some of its attributes, which we can only call qualitative" [3]. Freud even admits for once that it is not satisfactory to reduce man completely to an instinctual being. He writes [4]: "The relationship of love and hate cannot be applied to the connection of the drives with their objects; they are

[1] *Ibid.*, p. 362.
[2] *Ibid.*, p. 431.
[3] S. Freud: Ges. Schr. *V*:375.
[4] S. Freud: Ges. Schr. *V*:462.

earmarked for the relationship between the total-ego and the object."

The total-ego even became the favorite subject of the psychoanalytic investigations during the thirties—once the new scientific sphere of the id, of the instinctual impulses, had been sufficiently cleared up. With this development appeared also new psychoanalytic theories of the sexual perversions, which conceived the perversions no more as arising from separate drives, but from the entire character structure, [5] or from a person's attitude (Schultz-Hencke). The first attempt of Schultz-Hencke to overcome the original psychoanalytic reduction and partition was still a very timid one, indeed. In his early work "On homosexuality" [6] he apologized for such an enterprise and he wrote: "It is most unusual for a scientist to use the expression 'generally human.'" Some years later, however, K. Horney dared already to reverse completely Freud's earlier concept of the sexual perversions on the basis of her differentiated psychoanalytic ego-psychology. In 1937 she writes almost polemically, for instance, that masochistic impulses do not explain the masochistic character, but the character explains the perversion [7].

These words indicate such a fundamental digression from Freud's method of thinking that this psychoanalytic ego-psychology could not possibly be criticized together with the original psychoanalytic theory of the sexual perversions in the previous chapter. Offering only a broadening of our knowledge about some special forms of these perversions, such as masochism and sadism, a discussion of these contributions will be found in later specific chapters.

[5] W. Reich: Der masochistische Charakter. Int. Zeitschr. f. Psychoanalyse, vol. *18*, 1932.

[6] H. Schultz-Hencke: Ueber Homosexualitaet. Zeitschr. f. d. ges. Neur. u. Psychiatrie, *140*:306, 1932.

[7] K. Horney: New Ways in Psychoanalysis. New York, 1939.

This postponement is the more justified since these new psychoanalytic concepts, indicated above by the phrase of K. Horney, not only approach the results of the investigators who called their method of thinking the "anthropologic" way, but had already been advanced by them, even before Schultz-Hencke had ventured the first psychoanalytic advance in this sense. In this general connection, therefore, we are allowed to put aside the "anthropologic" beginnings of the psychoanalytic authors and we can confine ourselves to a presentation and a criticism of those "anthropologic" investigators who were originally oriented as totally humane and very soon had succeeded in progressing to a complete theory of the sexual perversions.

Von Gebsattel's important paper "On Fetishism" [8] represents the first decisive step to overcome successfully the exact-scientific "psychology." By trying to investigate the entire rather than the artificially and mechanically split-up human being, it may really claim the right to be called "anthropologic" as a psychology of its own scientific value. Von Gebsattel started from Hirschfeld's conception of the fetishistic "partial attraction." He writes: "A partial attraction includes the contrary concept of a normal, nonfetishistic sexual behavior, which is directed toward the whole, not toward a part only. Therefore fetishism should be characterized as the counter-possibility of normal eroticism." The direction of the erotic creative drive always tends toward the developing of the totality, while the tendency of sexual desire, which has branched off from the erotic and which culminates in fetishism, tends toward the destruction of this entity, toward its mutilation and division, toward the elevation of a part to the whole with the exclusion of the real totality." In another paper von Gebsattel again makes the following statement about a

[8] V. E. von Gebsattel: Ueber Fetischismus. Nervenarzt, vol. II, 1929.

sadistic patient: "The patient derives his dynamic strength not from a primary drive for pleasure, but from a reactive moment, the secret turn of personality against the possibility of an elementary attraction by the female." Von Gebsattel ends by designating all "paraphilia" in a uniform theoretical summary as "destructive reaction formations." Exhibitionism is, according to him, "based upon a turn against the love-essence of modesty and propriety, just as fetishism is based upon a partition. Coprophilia, cunnilinguus, etc., draw their libidinous energy and their attraction from a revolt against the established rules of disgust. The sadist is motivated to encroach upon and injure life by life's most affirmative action, namely sex. In short: everywhere the sex life is threatened by the possibility of turning destructively against the essence of its own general intentions. At the root of the development of all perverted pleasures a delight at the destruction can be detected which goes together with the alarm which this destruction causes. Both affects together add up to the perverted sensation, and this sensation pervades the reflected pleasure of the perverted attitude as a substitute of the pleasures of love [9]. At the end of his investigation of pleasure from pain, von Gebsattel [10] formulates the secret "meaning of this perverted behavior" as "a turn of the individual against the meaning, the rules and the natural order of the erotic reality," as a "rebellion." "The individual protests with his adventurous looseness of his libidinous actions against the binding by norms. This individual will presumptuously uncover hidden destructive trends, he will play recklessly with the laws of love, with himself, with others, knowing all along that he is doing wrong. These actions are a logical consequence of a

[9] E. V. von Gebsattel; Ueber suechtiges Verhalten im Gebiet sexueller Verirrungen. Monatsschr. f. Psychiatrie, *82*:115, 135; 1932.

[10] *Ibid.*, pp. 134, 137.

trend toward the unnatural, toward addiction, toward the exhorbitant and the evil drives which lead man from 'chastity' to 'vice,' from the purely erotic into the realm of libido, beyond the laws of his nature. This preversion of the natural trend of love, the excessive destruction of the erotic meaning of life causes the perverted actions to be so exciting." It is evident that these speculations are closely related to the old concept of Eulenburg [11]. He states: Some of the most horrible perversions "are rooted in this arrogant disregard of all limits of moral and esthetic modesty, in the triumphant humiliation and derision of all that should be venerated, sacred, inaccessible and inviolable."

E. Straus refers to von Gebsattel's investigations on fetishism. Straus finds the same anthropologic meaning in the sexual perversions and he writes: "The perversions are not derived from partial drives, which may possibly occur in the animal kingdom, too, but they are a prerogative of humans. Perversions can appear only where the erotic choice is originally determined by a tendency towards values, e.g., beauty. The perversions are directed against positive values. Therefore sadism is always a reflected and reactive behavior, a negation of values by action. . . . The exciting content of the sadistic behavior is this devaluation, which comes with inflicting pain on others. The sadist does not hurt his partner to possess him; the act of humiliation is the perverse form of sadistic possession. . . . The essence of the perversions, of the perverse experience itself is their being contrary to normality. The delight in perversions is caused by this contradiction, by the destruction, humiliation, desecration, the *deformation* of the perverse individual himself and of his partner." Straus gives the following vivid example [12]: "A copro-

[11] A. Eulenburg: Sadismus und Masochismus. Wiesbaden, 1902.
[12] E. Straus, *ibid.*, p. 113.

philiac does not get his original pleasure from touching the feces. He derives his pleasure only from the significance of befouling, profanation, self-destruction. Flies, which look for nourishment in feces, are not coprophiliacs, nor are chickens, who dig in manure, or a patient who takes diuretin, prepared from guano. Not even a child, who plays with his excrements can be called coprophilic. For a coprophilic person, the feces are not an object, characterized by its physical properties. He aspires contact with the excreted, the rotten, decaying matter. A child can play very innocently with his excrements. Not yet understanding the decay, a child cannot experience disgust. In contrast to that, a coprophilic person derives his experience from this union with the disgusting object. Such a reactive moment is inherent in coprophilia as well as in all perversions. They therefore can, as we have shown already for sadism, and just because of this reactive deformative character, never have been original instinctual aims."

H. Kunz [13] as a third "anthropologic" investigator, also expands upon this "deformation theory" of sexual perversions, and he emphatically contrasts it with the psychoanalytic theory. Though Kunz joins Binswanger in criticising E. Straus's attitude and does not believe in a primary direction of the perverted actions against the realm of values in the sense of Husserl, he only changes Straus's theory into the conception that a destruction impulse be the nucleus of all perversions and the root of perverse deformation. Fundamentally, therefore, he agrees with von Gebsattel and E. Straus. He goes on to say: "Under these circumstances the inclusion of destructive impulses in sexual activities cannot be regarded as specific only for sadism, it must also be typical for all other forms of perversions (*ibid.*, p. 24). Although it is not E. Straus's "devaluation" or "dis-

[13] *Ibid.*

avowel of values" which essentially cause the perverted sexual excitement, still the excitement originates in destructive impulses. Analogous to von Gebsattel's theory of fetishism as the counter-possibility against the normal eroticism which aspires unity, H. Kunz puts the perversions, charged with aggressive-destructive impulses, in opposition to the tenderness, which includes the totality of the partner. Consequently he asserts that the disturbance of tenderness represents an important characteristic of all perversions (*ibid.*, p. 42). He concludes: "The difference between normal and perverse actions lies only in the way in which normal and abnormal parts are mixed together." (*Ibid.*, p. 89).

Criticism

There is no doubt that the "anthropologic deformation theory" of the sexual perversions, as it has been formulated by three imaginative and keen thinkers, is most attractive in its liveliness as compared to the cold and reducing concepts of psychoanalysis. However, upon close inspection, the reader finds himself completely in the dark with reference to the main problem of the sexual perversions. No explanation is offered as to how "destructive dismembering and deformation," "an action damaging to life" or "the most evident destruction of the erotic meaning of love" (von Gebsattel), can be the sexually exciting content of the perverted action. It does not explain, either, how "the delight of perversions" stems from a "norm-opposed deformation," a "violation and profanation" (E. Straus), or from "destructive impulses" (H. Kunz). Obviously the sex act and the sexual excitement are originally and in their very essence the expression of the reverse of destruction and negation. They are rather an expression of unification and multiplication, and the expression of a creative completion, though, at times, of a

union confined to the bodily sphere of the human existence only. The "anthropologic deformation theory" of perversions implies therefore nothing less than a radical transformation of the fundamental expression-significance of sexuality. However, nothing is said about the "how" and "why," nor are we enlightened about the fundamental possibility of such a transformation in these anthropologic investigations.

Doubts begin to arise about the anthropologic theory of perversions also when one begins to discover contradictions in von Gebsattel's first fundamental papers on this subject. There these important and most significant contradictions are found between his concrete observations in perverted people and his theoretic conclusions thereof. The more it is to be regretted that among all work quoted above, the books of von Gebsattel are the only ones which are based on actual descriptions of concrete observations of perverted individuals.

In one of his cases von Gebsattel made the important discovery of a strange fetishistic "love reality." In it he writes that the fetishistic love object which must appear to the objective observer as part and parcel of the concrete world, undergoes an "anthropomorphisation," a "vivification" and it takes on a "meaning of totality." With this statement he has unknowingly and directly from the start characterized the "partitioning" which forms the foundation for his theory of mutilation and destruction as but a perspectively distorted interpretation of an objective observer, not really experienced by the fetishist himself. Von Gebsattel states expressively: "The fetish, with regard to the significance of experience, is an entity, a definite sex-stressed love-reality. It becomes a totality by its ability to comprise both directions of erotic life—love and sexuality—to one unity, although this property of the fetish may be only imaginary, existing only with respect to an

imaginary love reality." Von Gebsattel goes so far as to compare the fetishistic experience with the doll playing of children. Their vast abundance of vitality makes it possible for the children—he says—to ascribe living qualities even to a marble, a sea shell, a piece of wood, a feather, whereas a normal adult is no longer able to see a love reality in a female garment. Von Gebsattel himself, therefore, sees in the real inner fetishistic experience quite frankly a "view of totality" which is far superior to the normal ability, and at any rate, is anything but a partition and mutilation. So long as he adheres to his concrete, very precise observations, he is forced to admit, for instance, that a mustache fetishist sees the complete picture of his beloved uncle behind his fetishistic love object. He also quotes another example of a fetishist in whose dreams he regularly encountered the motive of a hermaphrodite woman, and especially a hermaphrodite mother. These dreams never failed to excite the man sexually, despite the fact that he was impotent towards women when awake. Surprisingly enough von Gebsattel interprets these hermaphrodite dreams as images of the partitioning and mutilation of the dreamer's own manhood. However, dream experience teaches that real inner weakness and deformation of a personality are symbolized by correspondingly weak, old, sick and mutilated, or boyish infantile dream-phantoms. The dream picture of a completely feminine mother, who in addition to her womanliness, also possesses a phallus, represents not only an ordinary human being; it is more than a woman, more than a man. Such an androgynous creature is both man and woman together. It is a picture which includes symbolically all male and female possibilities of human existence. Furthermore, von Gebsattel found—in accordance with Freud —that the castration motive occurs frequently in the dreams of his fetishists. But the castration motive cannot

be used as proof for a specific deformation-tendency of the fetishist, because it represents a universal and ubiquitous "archetype" (Jung), and nobody has yet been able to ascribe to it a more frequent occurrence in dreams of fetishistic perverts.

Von Gebsattel finally uses the phenomenon of masturbation to demonstrate more clearly the destruction of a totality as the essence of perversions. He believes that here the destructive tendency is physically very clearly expressed in the manipulation. In the phenomenon of masturbation the body is—so he says—divided into a sex pole and an acting conscious pole. We take exception with this concept, because masturbation in itself is only a technic to bring about a sexual orgasm. It can be used for all kinds of experiences, be they of a perverted or nonperverted character. Therefore it cannot be regarded as a perversion per se, or as a perversion fragment (Kunz), or as a primal perversion (von Hattingberg). Furthermore, the bisection of the body, as stressed by von Gebsattel, is not valid for all concrete kinds of masturbation manipulations, and in cases in which it actually takes place it must be evaluated as a superficiality, which does not approach the general meaning of masturbation.

Thus none of the *anthropologic* author's concrete observations and examples are able to give any convincing evidence that "deformation" is actually the central source of the sexual delight. This "deformation-concept," therefore, does not seem to correspond to a real fact in the experience of perverted sexuality itself. Instead, this deformation can be supposed to be a mere theoretic artefact of these investigators' own *deforming* way of thinking. In all the anthropologic theories of sexual perversions the phenomena are looked at from a so-called objective point of view. The "objective" perspective, however, forcibly destroys and deforms the total reality of any love-

world. Peculiarly enough, von Gebsattel himself had previously recognized this destructive action of objective examination when stating that the fetishistic love object, meaning a totality to the perverse individual, is seen as a part and parcel of the concrete world only by an objective observer. The deformation and destruction of the sexual experiences themselves, brought about by the anthropologic theories, can best be valued by noting what a poor estimation the "anthropologic" observers had of this perverted love reality, whereas the love reality should be of major importance for the interpretation of the sexual perversions as manifestations—though deficient—of eroticism. E. Straus is not at all concerned with love reality. O. Schwarz puts it aside with the derogatory judgment that it is an accidental, incorrect and inadequate outlet for a nonspecific desire for contact; he calls it: "unrealistic and truly crazy." H. Kunz regards the affection of perverted people, whom he isolates from the realm of love for his own investigations, mainly as overcompensated reaction phenomena which are secondary to anxiety and destruction. Von Gebsattel was the first to point out the fetishistic love reality in his concrete observations, but he has disregarded it again in his theoretic conclusions, calling it a "purely" imaginative, infantile world behind the so-called objective real world.

The Norm of Love—Psychologic Comments

IF THE perverted love reality has thus been greatly neglected by the "anthropologic" investigators, it also has been mistreated by the psychoanalytic perversion theory, which, in fitting perverted love reality into a libido theory, reduced it to mere instinct. The reason for this violation and neglect is to be found in the fact that prior to Freud psychologic science did not take the phenomenon of love seriously. This is quite in contrary to the deep and ancient knowledge of love, which all poets and mystics have had since time immemorial [1]. Only in these last years psychologic science is beginning to appreciate, to see, and to define again the whole reality of love. It is obvious, though, that an adequate scientific analysis of love is the necessary basis for any investigation which delves into the meaning and content of any kind of love disturbance.

[1] See the Aristophanic story in Plato's symposium on the primal man, who was originally round and whole, and who, as a punishment for his arrogance, was cut in half. Compared to this legend all other hitherto formulated explanations of love seem to be more or less narrowed or differentiated variations of its meaning. It is characteristic for Freud's theory that in his *physical-reducing* thinking he misinterprets this legend as an illustration of the repetition compulsion and the death instinct, which would transfer all organic matter to the dead inorganic world. However, the legend obviously represents love as an endeavor of man to return to the most vivid male-female completeness. (S. Freud: Jenseits des Lustprinzips. Ges. Schr. *VI*:250). Compare also the statements on love made by Boehme and his successor Franz von Baader, and the collection of the most beautiful poems in L. Binswanger's: Grundformen und Erkenntnis menschlichen Daseins.

M. Scheler [2]—one of the most important scientific critics of Freud—said: "The great error of the naturalistic-sensual philosophy of A. Schopenhauer and S. Freud is that it regards sexual love as a secondary phantastic superposition of the rude sex drive, which has originated in a repression of instincts." However, Scheler makes a new abstraction from love. He formulates the conception of a "personal act," and since he defines a person as a center of those acts, such things as act centers should then be capable of love. At about the same time Allers offers a more tentative start to an understanding of the essence of love. He writes [3]: "In my opinion the deepest meaning of love lies in its moving toward a direction of a *We*-formation, of a higher unity of the *We,* which can exist at peace with itself and be self-sufficient." Jaspers describes the reality of love still more completely as follows: "Love as an 'enthusiastic attitude' is absolutely different from all the other possible attitudes; inasmuch as love's submission is strictly opposed to the limitations and isolations of the worldly everyday, objective, self-reflecting attitudes, for example. Here we have the separation of pathways, the setting-up of boundaries, the activity limited by time and space. In love, on the other side, we find the conquering of all boundaries and the active and visionary comprehension of super-earthly values in the earthiness." Jaspers continues: "Love is a movement within us through all concrete things (into the objective world and returning back to ourselves) into the absolute and the totality. Everything is illuminated by this movement of love." In love the object, be it as variegated in the concrete as it may be, is fixed in a specific way. The object rests in the totality of the world, it is trans-illuminated by a ray of light from the absolute and it is connected with the

[2] *Ibid.,* p. 136.
[3] *Ibid.,* p. 469.

absolute. In Christian words: The object is seen in God, not isolated; it is realized not as a limited fact, but as imbedded in infinity. The tendency is directed towards the whole. Since this "totality" can never be an immediate object of the human intellectual structure, it is seen through a finite object, which thus assumes a peculiar light, or rather, represents this glimmer of the absolute. Jaspers explains all this as characteristic of the experience and he goes on to say: "This is what it means, it offers no metaphysic explanation. It is justifiable for the psychologic description to take up these metaphysic conceptions from everywhere; they are expression phenomena of experiences, and the experience can be elucidated best by these conceptions 'as though' it were metaphysically really so, which is never decided in this connection" [4].

These formulations by Jaspers, being no speculative interpretations, but only descriptions of actually experienced facts of love, represent just as much reality as any theory of an exact scientist. Any person thinking in exact scientific terms who scorns these love realities as described by Jaspers succeeds only—without his realizing it—in stressing his own vanity. He turns into an intellectual usurper and finally he forgets that the reality of his own experience can be proven just as much or as little as those of a lover.

L. Binswanger recently presented a still more profound scientific interpretation of the essence and significance of love. He based his work on Jasper's formulations as well as on the fundamental ontology of Heidegger [5]. Binswanger [6] does not any more speak of love as of a "movement," an "act" or a certain "orientation" (Plato, Scheler,

[4] K. Jaspers: Psychologie der Weltanschauungen. 3rd edition, Berlin, 1925, p. 118.

[5] M. Heidegger: Sein und Zeit.

[6] L. Binswanger: Grundformen und Erkenntnis menschlichen Daseins, p. 640.

Allers, Jaspers), nor does he mistake love for a mere sentiment, a feeling, an affect, or a more or less sublimated impulse, according to the older naturalistic theories. He does not intellectually dissolve and destroy the loving person by way of a unilateral theoretic perspective into the abstractions of such objective psychologic notions. Rather he realizes that love deserves the name of a very special mode of existing. To be man, to exist, also means always, and from the very beginning, to exist within a world and to have a world. Therefore, if the lover is existing in a specific way, his world, his love-world in which he exists and which he owns, corresponds to his specific mode of existing. Neither this declaration nor Jaspers' Phenomenology of Love can be called an unrealistic abstraction or speculation. These statements really cover the nearest facts; that they have been so close to us is the very reason that our thinking has overlooked them for so long a time. Nothing is more certain than the fact that a lover experiences himself as well as his surroundings in which he lives and loves, in a completely different manner than he does at times when he lives as a scientific researcher, a merchant, or a soldier, and has to deal with the practical aspects of these worlds.

If we accept this simple and well-known fact seriously, we are forced to discard the naïve philosophic premise of all exact science, the premise of an a priori existing objectivity, the prejudice that all human beings possess only the one objective world of concrete rational thinking as their reality.

However, already the sober biologist, von Uexkuell, [7] in his investigations of the surroundings of animals has demonstrated that "it is nothing but laziness of our mind,

[7] Von Uexkuell: Nie geschaute Welten. Die Umwelten meiner Freunde, p. 20.

if we start out with the existence of a single objective world (psychiatrists call it naïvely *the* reality)." Although, because of some biologic misunderstandings, this author cannot yet fully differentiate between the rigidly prescribed animal world and the more or less free world of man, he has demonstrated that there are vast differences in perceiving one and the same object of the world by various kinds of animals. But he also has pointed out how differently an oak tree in the woods is observed and experienced by a hunter, a romantic young girl or a practical lumber dealer [8]. Even the worlds of lovers are different among themselves: they are as variegated and manifold as there exist ways and possibilities of love. C. G. Jung [9] was the first among modern psychologists to recognize the precise correlation between the inner structure of the soul and the outer worldly possibilities of love for humans. He has demonstrated the strict relationship between "animus" and "anima" (which are his names for these intrapsychic images of male and female essence) and the chosen empiric concrete love partners of the outer world. This represents a correction of Klages's [10] one-sided misleading definition of love as a lonely idiopathic erotic intoxication. At the same time C. G. Jung developed a clear and decisive insight into the general correlative unity of man's Self and the picture of his world which will become so decisive for our own investigations.

There is no doubt that in the future—and this refers to nuclear physics as well as to psychology and to anthropology—we shall have to learn to see our intrapsychic states

[8] Van Uexkuell: Theoretische Biologie, 2nd edition, p. 232.

[9] Compare C. G. Jung: Die Beziehungen zwischen dem Ich und dem Unbewussten. Darmstadt, 1928, p. 117. Also: Psychologie und Alchemie, Zuerich.

[10] L. Klages: Vom kosmogonischen Eros. 3rd edition, Jena 1930, p. 76.

and outer world perceptions, our self-structure and our world-image, subjectivity and objectivity, no more as strictly divided independent facts, but as strictly correlated manifestations of our human existence.

Therefore, too, the nature of love in particular can best be interpreted from the special structure and character of the lover's world. This world of the lovers is characterized by the fact that no barriers exist in it, that all intentions towards separate worldly limited finite objects are abandoned. Contrary to this, the world of a person who exists only as a human being of practical purposes, is always divided into a thousand stubborn, potentially hostile individuals and objects. In this form of existence he experiences only sorrow, worldly limitations and emptiness. The lover, however, existing in the "dual mode of existence" of love (Binswanger) has overcome all anxiety and narrowness, every meaninglessness and nothingness. Human existence reaches its maximum of possibilities in the loving communion of "You and I"; loving man experiences infinity and eternity and he finds himself deeply rooted in the ground of his existence. Binswanger expresses this mode of being in words which are very similar to Jasper's formulation. He states: "Man as a lover is at home and safe in his world and is aware of the abundance of his possibilities. He recognizes himself and his beloved partner no more as limited, concrete, separate fleeting phenomena, but 'You and I' becomes transparent for the primal and eternal image of the perfect human being, at peace with himself and devoid of desire and intentions. Therefore, in the state of love and only then, a person is able to experience as an entity transitory content and eternity, fact and eidos, picture and primal image."

At all times the existential form of love, embracing all

human possibilities, its totality and oneness of "You and I" is simultaneously male and female; its essence and being a continuous give and take. Binswanger adds [11]: "The true unity of 'You and I,' the true 'We' is always male and female in the dual meaning that the unity itself is male-female, and that each separate member of it is male-female." Each partner is creative-productive as well as creative-receptive. The inconceivable, incomprehensible quality of love is really a twofold miracle: the miracle of loving and the miracle of being loved. It is incorrect to assume that the male love is identified with loving and the female with being loved. Each love has its own way of experiencing both miracles. Whenever the highest plane of love is attained the difference between male and female love has disappeared.

Von Gebsattel, too, had advocated very strongly this totality and abundance of the male-female unity of love. More than twenty years ago he had already favored the psychologic reality of this image of the "super-individual, sexually undivided eternal man." We quote [12]: "This image is not a pattern of conceptions, it is not an idea without reality, but an existing being, filled with life and substance." A proof for this theory can easily be found in the fact that throughout the ages, from the first idols of the primitives, and the gods and mythologies of antiquity to the Christian images of God of the mystics and the alchemists, all pictures and symbols of the perfection of love and existence which human art and mind has created always refer to this spiritual and eternal image of the bisexual "anthropos." In our days still this bisexual anthropos appears as manifestation of the very effective

[11] *Ibid.*, p. 683.

[12] E. v. Gebsattel: Liebe und Ehe. Zeitschr. f. Voelkerpsychologie und Soziologie, vol. *I*, 1925.

psychic reality of the indivisible male-female entity in frequent dreams and phantasies [13]. Our present-day scientific psychology has no right to disregard these autochthonous forms of the human mind. We consider it as an unjustly biased act of the positivistic-physical intellect to exclude these manifestations of human life from the sphere of psychic realities. These forms are on an equal level with all other phenomena of human existence and thus have to be used also for a scientific understanding of the total human reality. Therefore, we do not agree with A. Kronfeld [14] who disregards them completely, calling them "pure theory" or "metaphysical premises and empirically not probable speculations." This would be comparable to a scotomization like disregarding an important and constant bodily organ.

[13] See also H. Schulz-Hencke: Der gehemmte Mensch, and M. Boss: Die Gestalt der Ehe und ihre Zerfallsformen, Bern, 1945.

[14] *Ibid.*, p. 21, 65.

Restrictions in Expression of Love in the Sexually Perverted

THE ENTIRE norm-conformable reality of love, unhampered by preconceived theoretical constructions, can be only adequately understood as a definite and specific mode of our existing. This norm-conformable love reality, however, must never be confused with its "normality" in the sense of its actual average number of appearances. We have described it as *the* mode of existence, in which our entire human possibilities are expressed. This total self-manifestation is possible because in the loving state of existence all worldly divisions and limitations are removed, and all time-space bound intentions and experiences are transcended into infinity and eternity. There we are free from all confinement which we experience when occupied with autocratic and willful worldly tasks, and submerged completely in these intentionalities.

This very essence of love can manifest itself most perfectly in the spheres of our soul and our mind. These are realms of which poets rather than scientists are the competent interpreters. We, therefore, have to study poetry as well as biology, if we want to find a valid formulation of the mental phenomena of love. In the last stanza of Goethe's poem "Naehe der Geliebten" we find a beautiful example for the poetic conception of the space-conquering power of love: *Ich bin bei Dir, Du seist auch noch so fern, Du bist mir nah.* Nietzsche has formulated the suspension of world-time division and limitation of love as follows: "Love does not think of duration but of moments and eter-

nity." The experience of eternity is so much inherent in the existence of love that Shakespeare writes in his 66th sonnet: *If this [eternity] be error and upon me proved, I never writ, nor no man ever loved.* Elizabeth Barrett Browning recognized clearly that love represents a mode of existence, which is completely different from the routine of the practical and intentional everyday life. She declares that love is capable of changing the face and rhythm of the world. We quote from her 7th sonnet from the Portuguese: *The names of country, heaven, are changed away, For where thou art or shall be, there or here.*

But love is not confined in expressing its super-worldly infinity only in the human mind and soul. Other manifestations of human existence, the physical and the impulse sphere also partake of this widening and conquering of earthly boundaries of love as well as they can. The miracle of fertilization in the sex-act demonstrates how love can overcome the rigid borders of our individual physical bodies. In this act a true material mixing of male and female substance takes place, creating a new unity, and the famous biologist August Weismann has coined the expression "eternity of germ-plasm." Love is also able to overcome the finite limits of time and space in the form of pathic-instinctual sexual orgasm. Time and space as experiences are eliminated and drowned in the common eternal "vital stream" (Klages). At this point we like to quote Nietzsche's "Trunkenes Lied" (Drunken Song): *"Lust desires the eternity of all things; it wants deep, deep eternity."*

In this physical, instinctual, natural sphere of human existence the entity and eternity of love can only manifest itself by continuous repetition of the act of fertilization and of instinctual orgasm. However—as the poets have informed us—love's fullest and most distinct expression can be found only in the spirit of the loving union of two

responsible, independent hetero-sexual personalities, who are able to give and take without restrictions. M. Scheler, though, pronounces the remarkable warning: "Whoever aspires to climb this physical-mental ladder will fall down, if he attempts to take the second step before he takes the first one" [1].

When a human being can be said to realize as complete and perfect a love as is humanly possible, the mode of love which is worthy of human dignity, then all the different physical-mental manifestations of his existence have become transparent for the space-time overcoming totality of love, as much as their specific "earthboundness" ever permits it.

However, in the empiric concrete reality of our world, we frequently observe that people are confined to varying degrees within their self-contained egotistic petty and fear-laden existence. Their finite physical or mental barriers, or both, cannot sufficiently be surmounted by the widening and deepening of love. Then those barriers will cover up more or less the mode of existence which is characteristic for love.

At the bottom of all concrete love- and sex-disturbances we can discover such an exaggerated and unconquerable coverage of the dual mode of love. We find that the fullness of the loving mode of existence is limited by the mode of being as an isolated, autocratic, petty and fear-laden individual. Therefore, these disturbances can only be understood with the help of both of these two basic forms of human existence.

It may happen that the love-transparency of existence in the spiritual spheres is more or less dimmed by worldly narrowness or anxieties. Several reasons for this happening can be cited: (1) either the person's constitutional lack of maturity or (2) the person's inability to achieve

[1] *Ibid.*, p. 154.

maturity because of exogenous factors concerning the surroundings, or (3) a concurrence of both reasons. As a consequence, mutilated forms of love appear which are limited to a physical-instinctual sexual act. These phenomena are encountered rather frequently. As a rule, these forms are not labeled "pathologic" mainly because the word "pathologic" refers to a disturbance in the physical-sexual function.

However, if insurmountable worldly barriers are present, which exclude completely or in part the bodily-instinctual spheres of human existence from becoming transparent for the super-worldly character of love, then the obvious clinical sexual disturbances will appear.

Among these disturbances the sexual perversions demonstrate most clearly the deranged dialectic of love and "world." The most important aim of this book is to present this derangement in these sexual perversions. We propose to differentiate our way of looking at this phenomenon from the conception of the classic psychoanalytic theory, which objectivates its "psyche" according to the exact scientific manner of explanation, as well as from the "anthropologic" concept, by calling it daseinsanalysis, according to L. Binswanger. We believe strongly that we have embraced by "world" and "love" the whole being of man, and that our way of analyzing attempts to investigate the fundamental structures of the human *Dasein* and to elucidate the fundamental forms of our being-in-the-world. In accordance with the principles of all daseinsanalytic investigations we can only cover this field insofar as we can base our interpretations upon the authentic experience of concrete sexually perverted people. Only then are our studies beyond reproach, and we can thus invalidate the strongest objection which can be raised against any daseinsanalytic examination, the reproach namely that unfounded

psychologic constructions have been made. In order to do so, we must concentrate our investigations upon selected cases. It will be explained later why we chose the following sequences of presenting these cases.

A Fetishist

The parents of K. S. had never been well suited to each other. His mother's rigid, haughty, aristocratic ways were incompatible with his father's soft, remote manners. His ancestors supposedly had been adventurous people, not living fully in reality. However, they had kept close enough to real life so that no case of mental illness had been reported in their large family. Mrs. S.'s only domestic achievement had been to give birth to five children. Otherwise she had been concerned with social life rather than with household, husband and children, who were taken care of by servants. Her relationship to the son K., the oldest child, had been especially bad from his early childhood on. Her rejection was so complete that he grew up to be a difficult, spiteful, disobedient boy, who, in retaliation, provoked her whenever he could. There was no demonstrated affection between them. She did not even allow him to touch her physically. When a motherly kiss was demanded by social code, K. watched her face distort, and it seemed as if her lips shriveled. His mother displayed the same unnatural attitude toward the children's physical needs. Bowel movement and urine were words that could not be mentioned, even in children's language, in her presence.

K.'s weak father could not counterbalance the mother's hostile power. So quietly did he pursue his business affairs that one hardly knew of his presence at home. It was easy enough for the mother to persuade her husband

to send K. to a boarding school out of town after he began his education. This was her way to avoid further irritations from her oldest son. The boy, however, was even more unhappy there than he had been before. He was already so intimidated that he could not make contact with his schoolmates. There was no way out other than withdrawal into his phantasy world.

When he happened to meet young imposters, his admiration could easily be aroused as their deceits coincided with his phantasies, so that even in later years they could lead him into calamitous adventures that mocked at reality. Thus he played and dreamed and trifled away his many professional and social opportunities. In spite of his intelligence and many talents he remained an academic dilettante.

We know of K. S.'s erotic life that he remembered with certainty how he liked to look at girls when he was a little boy. Then, on several occasions, it happened that he embraced and kissed wholeheartedly completely strange girls on the street. This erotic pleasure, however, like all other pleasures, was lost under the pressure of domestic conflicts and difficulties in boarding school. When, after a long interval, sexual sensations were felt again during puberty, K. S. was no longer drawn to the personal charm of attractive women, but to the leather or fur wraps they happened to wear. His sensuality was more and more aroused by these objects themselves. At first it had been leather which had released a strange, specific sexual tingle, a simple piece of any kind of leather, especially however, leather of the finest kind or a pair of leather gloves. Soon, pieces of fur, specifically bearskin or bearskin gloves fascinated him tremendously and lifted him into a state of bliss. They had to be ladies gloves, though. Men, who wore leather gloves seemed to be repulsive, almost "perverted." While K. S. remained perfectly cold at the sight of men's

boots, magic, similar to that of ladies gloves, emanated from ladies boots, especially ladies riding boots. Whenever he saw or touched such objects, "the world changed miraculously," he said. What had just appeared as "grey and senseless within the dreary, lonely and unsuccessful everyday, then suddenly drifts away from me, and light and glamour radiate from the leather to me." These leather objects seemed to have "a strange halo" shedding its light upon all other things. "It is ridiculous, but it feels like being a fairy prince. An incredible power, Mana, emanates from these gloves, furs and boots, and completely enchants me." At other times his free associations about fetishistic experiences, given during the process of psychoanalytic treatment, consisted of phrases like the following: "God Eros himself takes shape in these gloves and shoes, or better, he creeps into them and only into them—into nothing else." "The woman's fur gloves or coat or fur boots to me are the sacral vessel of love. Only in them the delight of love's union, sensuousness, and ecstasy, my whole erotic existence can be realized. . . . Only in this form can I feel love bodily—only with a glove or a boot do I succeed in leading God Eros far from Heaven, close to earth, and then it seems to me as if he clutches me with these gloves or boots, and so he grabs me, shakes me and tramples on me in his ecstasy and orgasm." Another time K. S. stressed: "Only when God Eros clutches me with gloves and boots or with pieces of fur he communicates with me, so that I feel it with my body."

Naked women or a woman's hand without a glove or especially a woman's foot without a shoe appeared to him as sexually and sensuously meaningless. He said they seemed to be like lifeless pieces of meat in a butcher shop. In fact, a woman's naked foot was really repulsive to him; parts of the body in the nude, the skin of a woman appeared to him "rather disagreeable" and actually as

something "hostile." They all activated in him "suspicion and real horror." The closer related the body part was to sexuality, for instance the female breast, or the closer it was anatomically to the sex pole, the more the thought of concrete touch made him shiver. Thoughts of real, immediate genital contact aroused in him a terrific guilt feeling, as if it were a sacrilege. However, when the woman wore a glove, a piece of fur, or a riding boot, she was at once "raised above her arrogant, too humanly personal level." She then grew above the "pettiness and vicious concreteness of the common female" with her "abhorrent genitals" and she was raised into the super individual sphere, "the sphere where superhuman and subhuman blend into universal godliness."

K. S. reasoned that gloves and shoes, though showing human shapes, were at least "idealized and stylized." At the same time they were made of animal skin and carried the animal odor of leather. "A piece of leather or fur which a woman puts on extinguishes the narrow, repulsive contour of her body. Then everything becomes light and radiant, my eyes peer into the heavens, and I feel as if I see the Goddess of Love in person, who approaches to embrace me." Therefore K. S. was deeply overcome by his masculine sensuousness in the presence of his fetishes or of a partner who submitted to them, and it was only then that his sexual desires were completely aroused. At such instances his potency was fully established and better than average.

Once, at the age of 31, he thought that he had met the Goddess of Love personified in the figure of a real woman. He fell in love with the young daughter of a professor. His friends were impressed by a great resemblance between his girl friend and his mother. K. S. did not notice this. For long evenings, the two dreamed of their future happiness, and K. S. pictured to her the most beautiful love-

making to come after they were married. Such phantasies were colored with examples from ancient sacred dramas. By this time K. S. had become a classic philologist and had specialized in the study of mythology. The girl was deeply impressed by the highly spiritual tone of his love. He conveyed to her his honest faith in the uniqueness of their mutual happiness.

Therefore he married the girl in spite of outside resistance after they had been engaged for six months. However, secretly K. S. had assumed as "understood" that "his wife would follow him into the magic land of gloves, furs, and boots." The special fetishistic form of his love world had appeared to him as something so normal, understood and warranted, that he never mentioned it to his wife before they were married. He had assumed that she had known of it as their mutual and most intimate secret of love.

The disappointment on both sides was indescribable. The young inexperienced woman was totally unprepared to understand his "holy ceremony of love." Unwillingly enough she wrapped herself in furs or put on bearskin gloves or boots before the love act. However, her resistance and feeling of being forced to such ceremonies robbed his most beautiful fetishes of their magic power. On the other hand the young woman was completely flabbergasted when she found her husband totally impotent without the use of fetishes. "My wife lacked imagination at the very start of our marriage and therefore did not find the way into my magic lands." She remained outside—in the world of "common objects" and did not enter the "sphere of deepest relation and communication beyond barriers."

Daseinsanalysis demands that we analyze the essential manifestations of life in its own formulations. If we add neither facts nor theoretic constructions to K. S.'s history of life and love, as it was expressed in his

psychoanalysis, we must state that only once in his life had his heart been open and without barriers towards the female world, and this had been long ago, when he, at the age of five or six, had embraced and kissed strange little girls affectionately and wholeheartedly in the streets. Thereafter K. S.'s world narrowed, and he found himself stubbornly withdrawn into a dreary loneliness without comfort. Essentially it was his mother who had failed in her maternal task of serving as a useful model, or rather, in constructing the bridge to future sympathetic love communication with the world of human relationship. Instead she irrevocably locked the gate into the world, to the mode of existence of love, through her coldness, rigidity and confining prudery toward all physical functions. Therefore, the whole world became cold and alien to him forever.

Even in his dreams, his mother's corpse appeared amidst sunny landscapes. Even in his sleep she spoiled his love for the natural world. The mother's unusual prudery ruined K. S.'s vital relationship to the bodily aspect of the human existence. His own body had become an estranged tool even for motion and action, and it was inconceivable for him to regard bodies, especially women's bodies, as something lovable or attractive. We saw that K. S. could not perceive of a woman's nakedness as anything overstepping the limitations of objects and objectivity, reaching beyond the narrowness and isolation of the world experience. Forever a naked female body part remained to him "a piece of meat in a butcher shop," or it even conveyed to him "suspicion, disgust and horror." This suspicion grew to threatening anxiety in dreams. He found himself amidst rotting women's corpses permeated with worms and bugs. Often cats and snakes crept out of female bodies. Cats snapped for his arms and legs, snakes threatened to embrace or choke him. The vermin aimed especially at

his spirituality. Once in a dream he made the greatest effort to finish the manuscript of some scientific work. However, each finished page was magically sucked into and devoured by worms in a deep yawning abyss at his feet.

Just like the fetishist of von Gebsattel, K. S. had numerous nonfetishistic incest dreams about his mother, in which he actually slept with his mother and which left him with the strongest sexual excitement. Interestingly enough, he never saw fetishes in his dreams. Apparently he did not need them in his dream life. However, his incest dreams were followed by dreams of gruesome court scenes, in which an old judge condemned him to severe punishment. Once he was to be drawn and quartered; once to be castrated by force.

One cannot doubt the presence and significance of K. S.'s incest and castration complexes, evidently manifested in such stubbornly repeated dreams, and his strong emotional reaction to them, even though one disregards the great actual external resemblance between his mother and his wife. We know that psychoanalysis deserves the credit for having directed our attention toward these important and ubiquitous complexes. It is, however, our own position that neither can we derive the incest or castration fear from historical grounds (whether their roots are understood sociologically or through hereditary biology [4])—as psychoanalytic theory stated in its positivistic philosophy —nor can we accept Oedipus complex or castration fear as factual *causes* of all neurotic anxiety and repressions.

In the method of daseinsanalysis anxiety signifies a basic mode-of-being-here (in the world); it is the special mode of existing in which human being experiences complete worldly isolation and the menace of the absolute not-existing, the "nothing" (Heidegger). In our opinion,

[4] S. Freud: Drei Abhandl. Zur Sexualtheorie. Ges. Schr. *V*:101.

incest, Oedipus complex and castration fear indicate only inroads and apertures where anxiety—inherent in all existence—may break into one's world. Accordingly we regard both incest taboo and castration fear only as concrete realizations of the essential, basic arch-anxiety (primal anxiety), innate to all isolated, individual forms of human existence. In the basic anxiety itself human existence is afraid *of* as well as anxious *about* its "being-in-the-world" (Heidegger). Actually the incest taboo conceals the commandment that human, earthly life should exist in myriads of separated individual particles. How else could we understand that only superworldly gods and kings at the dawn of history were granted the right of mother or sister incest, because they alone were not asked to live an earth-bound, split-up existence; they were given the privilege to be resurrected in their incest-procreated sons, while maintaining their own identity. Mortals, however, in mythologies, psychoses, dreams and phantasies encounter the disastrous punishment of castration for violating the incest taboo [5].

The importance of man's existential anxiety *of* accepting his existence as a worldly confined human being can be measured by the weight of this retaliation. It seems that nothing less than the tremendous threat of castration forces man to overcome this fear and to prevent him from withdrawing and escaping into the spaceless and timeless incestuous cosmic entirety. The fear of castration on the

[5] Compare J. Layard: The Incest Taboo and the Virgin Archetype. Eranos Jahrbuch, *12*:253, 1945. We look upon our work as being the foundation to these "central complexes" of the psychoanalytic theory; however we must not mistake it as a substitute for the therapeutic necessity to work out and make conscious to the individual these complexes through the process of psychoanalytic treatment. For general existential constituents become personal experience only in their concrete individual form. And only what we live through ourselves is therapeutically effective.

other hand makes transparent the existential anxiety *about* the continuity of human existence in the mode of earthly confined individuals [5*a*].

Before K. S.'s existential anxiety could have been experienced by him in its concrete manifestations as the fears of the Oedipus and castration complexes it had overshadowed his life in a vague and unassailable way. We find such anxiety in its greatest form with psychotics and primitives [6]. K. S. used to say: "I always feel hemmed in and isolated as if under an anxiety-lid. This anxiety-lid permanently presses on my heart." Anxiety, being the most characteristic "fundamental disposition of human existence" (Heidegger) is the most important barrier of the worldly-isolated mode of existence, with its limits in time and space and limitations through narrow purposes. Thus, anxiety, significant as a barrier, represents the essential anthropologic counter pole of love. It covers up completely the fullness, broadness, depth, rootedness, infinity and eternity of existence which are inherent experiences of the mode of being of love.

In interpreting the life history of K. S. we understand that especially the physical-sensuous spheres of his existence could be experienced by him only in the worldly finite and isolated way of existing with its anxiety and other earthly narrowness. They were so much overshad-

[5*a*] Only if we understand that the ontologic basis of the arch-anxiety is related to our being-in-the-world and that this anxiety carries identity in its two forms (anxiety *of* having to-be-in-the-world and *about* being-in-the-world) we can conceive of the seemingly paradoxic phenomenon that people who are afraid of living are also especially frightened of death.

[6] Compare P. Schilder: Das Zerstueckelungsmotiv; Allg. aerztl. Zeitschr. f. Psychotherapie, *I*:23. Concerning the phenomenon of the so-called loss of soul see: D. P. Schreber: Denkwuerdigkeiten eines Nervenkranken, 1903, and J. G. Frazer: The Golden Bough, II. (The perils of the soul), London, 1911, p. 26.

owed by these worldly barriers, indeed, that for him they had lost completely their transparency for love's super-worldly richness. These regions, therefore, could be looked at but with "hostile suspicion, disgust, horror and guilt feelings." We remember that in this development his cold, rigid, overly-prudish mother played an important part. His spiritual and ethereal regions of his existence, however, with its personal phantasies, and later with its ancient mythologies had remained free and open to love's manifesting itself with its whole enchantment. K. S.'s high-flown escape and withdrawal were impressibly represented in his dreams. These were dream pictures in which the dreamer lived too high—sometimes on top floors, sometimes in houses too high in the mountains—above people. Sometimes he dreamed that gigantic, invisible forces snatched him away from the earth and flung him high up through the air into the sun.

K. S.'s heavy "anxiety-lid" could not even be lifted by the sensuous and instinct-driven onset of puberty. This "anxiety-lid" had hardened under the influence of the mother's loveliness and her unnatural behavior towards all physical bodies, and especially female ones. Therefore, even when K. S. had grown to manhood the female body did not carry the translucent and transparent quality leading to the entirety of loving experience. For example, the actual naked foot of a woman remained forever a disagreeable and repulsive thing, even when it belonged to someone very much loved. We must also remember that the closer the bodily region was anatomically or functionally situated to the female sex pole, the more this uncomfortable feeling was increased to actual fear and disgust [7]. He was unable to even *think* of the female genitals without

[7] Compare the analogous situation of a female fetishistic pervert in H. von Hug-Hellmuth: Ein Fall von weiblichem Fuss, richtiger Stiefelfetischismus. Int. Zeitschr. f. Psychoanalysis, vol. 3, 1915.

experiencing real disgust and horror. The mere thought of these things seemed to him a sacrilege.

We can understand that K. S. proved to be perfectly impotent during normal sexual contact with his beloved, who was later his wife. Her body was caught in his inflexible world pattern and cornered by his walls of anxiety. He had to escape into the sphere of general phantasies and impersonal mythologies—into the high-flown spheres into which an irresistible power had drawn him in his dreams. Under these conditions, he could, of course, imagine the most intensive illusionary love play with his partner; for the "highest" regions of human existence had remained accessible to his love and unbound by worldly narrowness and anxiety. K. S. had been able to keep free from impenetrable "anxiety-lids and anxiety-walls" in spite of his impossible upbringing, not only the topmost spheres of his existence; he was able to "lower" the region of perceptibility of love's pervasiveness in the "genito-petal" direction "down" into the most external, most peripheric, most impersonal and most unbodily sex-remote and therefore anonymous trappings of a female body. This enabled him to include gloves, pieces of fur and shoes into his "love ceremony." At least these "idealized," "stylized" wraps of concrete female body shape had retained their capacity of becoming transparent for the mode-of-being of love, for the inflow of a shimmer of a "sensuous-heavenly all-embracing, animal-godly, superhuman and subhuman" experience of the "You." They at least were given to him as "vessels" in which "lust of love and deepest pleasure" could be realized—could become concrete. However, all the other realms of manifestations of human existence which lay closer to the sex poles of the woman under these wraps were increasingly covered, guarded and fenced in through the worldly barriers of disgust, suspicion and horror, which prevented the entrance of the mode of exist-

ence of love into this existential figure whose name was K. S.

We believe that we can understand the meaning, the content and the genetic conditioning of fetishism only on the basis of such a concept of the existential structure and its corresponding world scheme. The old association theory of Binet which at first was also used by Freud, could not do justice adequately to the essence of fetishism. Binet's theory of perversion and especially of fetishism was traced back to more or less accidental connections of primary infantile sexual stimulation with the presence of any external object or sexually remote part of the body [8]. However, actually such factors of a life history cannot explain the real meaning of the specific fetishistic exclusiveness of such tying together. This lack of understanding has not been compensated for and changed by Schulz-Hencke's work which named this phenomenon: "leashing" ("Koppelung") of experiences instead of associations; when he stated that such leashings were "given natural facts" which one has to accept as "something that is taking place" [9]. Instead we have to evaluate such early sexual stimulation through isolated objects or body parts as primary expressions by and manifestations of the already preconditioned fetishistic existential structure of a specific child. Those first fetishisitc experiences often have a decisive influence on the choice of the specific shape of all later fetishes, just as we recognize the stamp of early impressions by female individuals in later normal love relations. Since a child's relationship to the mother represents the primary and most significant gate to the mode-of-being of love into existence, many analyses of fetishes

[8] Binet, ibid., also Freud: Drei Abhandl. zur Sexualtheorie. Ges. Schr. *V*:27, and Vorlesungen z. Einfuehrung in die Psychoanalyse. Ges. Schr. *VII*:361.

[9] H. Schulz-Hencke: Der gehemmte Mensch. Leipzig, 1940, p. 54.

actually indicate that their specific shaping is due to the mother's world at that time. However, this need not be so. In the case of K. S. we can exclude with certainty the fact that the mother, or any other person who had taken care of him, ever had worn bearskin gloves. But bearskin or furs as such are of eminent physical-sensuous symbolic significance, just as fingers and feet represent sex symbols. To be sexually symbolic means that an actual structural form shows the special gift of being especially transparent with regard to the sensuous lovefullness of existence. The bearskin of K. S. then is, as is the case with many other fetishists, the transmitter of the whole magic superindividual, human-godly femininity which can pervade it, skipping the connection with the concrete human reality of mother-love.

Psychoanalysis soon recognized the insufficiency of the Binet association theory of perversions and had ascribed to the fetish "in a deeper level" the role of a "cover memory," meaning that the fetish always represented the unconscious repressed symbol of the motherly phallus. Castration shock had motivated the repression [10]. We, however, think that such interpretation is characteristic of the concretistic positivistic narrowing of the psychoanalytic theory, a narrowness which compresses the wholeness and fullness of love experience into a mere organ. Freud therefore had to contradict himself with the interpretation of gloves and shoes (probably the most frequent fetishes) as *female* sexual symbols (Drei Abhandl. z. Sex. Ges. Schr. *V*:28, footnote 2). In interpreting female underwear as fetishes this theorem forced him to the strained and most improbable construction of these garments, by virtue of their covering up female genitals, could suggest the presence of a maternal penis as well as the possibility of castra-

[10] Freud: Drei Abh. z. Sexualtheorie. Ges. Schr. *V*:28, footnote 1; also "Fetischismus." Ges. Schr. *XI*:396.

tion. This, Freud states, constitutes their fetishistic attraction.

Throughout the entire analysis, K. S. held on to the bearskin and the bearskin gloves, as having decidedly feminine, non-phallic significance. The same was true with two other fetishists who used feminine underwear as their love-objects. We also know of perverted people whose fetishes have phallic meaning. But in such cases the problem is not fetishism as such, but a complicated homosexuality. We therefore could prove an impressive phallic meaning of the fetish only with men who themselves had realized too little of their own manliness in their real life. They had to dream of male fetishes, because one reaches out to other spheres for things one does not have oneself. For this kind of atrophic human personalities, realizing so very little of all the possibilities of human existence, the phallic mother image then has to represent and substitute for everything that is missing within themselves, i.e., for the entire male *and* female existential pattern [11].

With the rejection of the interpretation of the fetish as a motherly phallus, we do not any longer have the seemingly plausible explanation which Freud gave for the extraordinary preponderance of fetishes among men. With women this preversion is, as we know, exceedingly rare. It cannot be considered a valid argument that the rarity of fetishistic tendencies among women was due to their greater sense of modesty, and therefore had to be repressed more frequently than with men. Other perversions, kleptomania or homosexuality, for instance, are not more frowned upon than fetishism and still have a completely different distribution between the sexes.

Von Gebsattel thought, following up an idea of E. Straus,

[11] Compare Schulz-Henke: Der gehemmte Mensch. Leipzig, 1940, p. 211, and M. Boss: Die Gestalt der Ehe. Bern, 1945, p. 34.

that he could eliminate this specific problem of fetishism by balancing man's "active heterofetishism" with woman's "passive autofetishism." He claimed that this feminine form was even more frequent than the masculine. The theory then is that the "fetish of the woman is she herself." Thus her pleasure in "exhibiting her own physical appearance, the fashion-created stressing of certain body parts, the artificiality of jewelry, make-up, coiffure—in short, all that is obvious, as the woman's idolatry of her own appearance" then is understood as revelations of her fetishisitc character.

Having studied fetishism in the case of K. S., this argument could only be valid to us if the woman's passive fetish would not be herself and her whole individual body, but if her exhibitionistic pleasure were related to those body parts which normally neither belong to the "erogenous zones" nor are connected with the sex pole. Then we could say that they were coined and patterned according to the active fetishism of the male. With few exceptions, however, women experience their bodies and their conspicuously made-up parts clearly as attractions of their most individual, concrete, physical love-reality, although at times in a narcissistic and egocentric way. Therefore a woman is deeply disappointed when the man forgets her and her sexual body parts because of her dresses, her make-up, her coiffure. We regard the term "passive female autofetishism" in this general sense as at least misleading, and do not consider it helpful in solving the problem in question.

We ask ourselves whether this peculiarity of fetishism may be derived from the fact that in typical existential masculine pattern, the imaginary power plays a greater part than in the typically feminine one; and that a man perceives the world in a more universal spirit, and conceives more abstract spiritual and perhaps phantastic con-

nections and images, while female experiences of world and love remain more bound to the concrete personal sphere. This could mean that men were still able to experience a certain existential and loving fullness transparent through the anonymous, peripheric impersonal *gestalt* sector of a fetish though it is quite separated from the concrete body of a specific individual. Women who would reject love from the physical realm of the concrete partner to the same degree would react with total frigidity. Therefore, male fetishists, like K. S., compare their ways of love with sacral, mystic ceremonies. For a woman, however, such sensuous love communication, separated from the personal, would be less frequent.

K. S.'s love experiences contradict in an even deeper sense the "anthropologic theory" (as originated by von Gebsattel, who used the example of fetishism, and later developed by E. Straus and H. Kunz). This first contradiction already serves very well to fix where and how this theory is erroneous. Anthropologists, up to the present, always stated that every pervert acquired his sexual excitement basically from deforming factors, such as aggressive impulses, which in their perverted actions were directed against the love norm. The fetishists then derived their sexual excitement from the "fetishistic partitioning" or "division" of the whole love object. However, the case of K. S. teaches us, that deformation could only be seen in the dimming out and covering up of the love fullness. The sexual excitement, however, does not stem from this narrowing of the love transparency. On the contrary, K. S. retained his ability to experience his sexuality only because the "deformation," the "anxiety-lid" had left open to him some peripheric sector of the female figure as entrance gate to the mode-of-being of love into the world. What the "anthropologic" theory recognizes is only the pathologic "darkening" of the fetishistic "world," yet it does not explain the essence of the fetishist's love. The mode of

existence of love in itself is not disturbed, but in the narrowed world of the fetishist it can only express itself in the physical and sensual realm through the fetishistic periphery of the female existence. The "anthropologic" theory, therefore, indicates only the precondition of fetishism, not yet this sexual perversion itself.

Although R. von Krafft-Ebing [12] stressed the fact that the fetish is "never in direct relation to sex" and Freud agreed with this, von Gebsattel and E. Straus stated—polemically against the psychoanalytic point of view—that there are scientific schools in which the attention is directed exclusively to the genitals, so much so that one had to regard this scientific attitude itself as a fetishistic isolation. It is certainly true that in practice "love-forms" are found quite frequently in which—quite contrary to fetishism—the transparency of love is disturbed in all other regions including the spiritual one, and can be experienced only through the bodily genitals in the animalistic instinctual orgasm. But if one tries to call the psychoanalytic theory as well as such unspiritual forms of love as fetishism, as "genital fetishism" as von Gebsattel said, then one has at least to differentiate between the common genito-fugal and this genito-petal fetishism. However, we think that basically these two phenomena, the so-called genital fetishism and fetishism as we generally understand it, are such different existential states with such separately leveled barriers, that any parallelization must lead to a confusing overstretching of the concept of the disease.

A Coprophiliac

Coprophilia and related perversions show definite classic fetishistic traits, but in scientific presentations these perversions are frequently classified as a distinct group. We do not believe that they are in separate categories; instead

[12] R. von Krafft-Ebing: Psychopathia Sexualis, 15th edition. Stuttgart, 1918, p. 167.

we think that in coprophilia the barriers of anxiety and disgust block the path of love only in quite a different way. There are no more the "uppermost" peripheries of the human existence, the sphere of phantasies and mythologies, left open for love's entry into the human world by these barriers, but love's manifestations are confined to the "lowest" bodily sector of man. For this reason coprophilia is a very suitable example with which to illustrate the extent of fetishism, and therefore we wish to compare the "ethereal" fetishist K. S. with his elegant fur gloves to the coprophiliac R. D.

R. D.'s parents were a well-known, socially prominent and popular couple in the diplomatic circle. He was an only son, who never saw his very busy father and whose upbringing and education were left entirely to the servants by his mother. He was not allowed to play with other children. As a result he looked for comfort and for compensation for the cold atmosphere at home in the animals in the stables of the tenant farmer. Whenever possible he escaped his governess and played with cows and pigs. He was very much teased by his elegant friends because he smelled of manure, and he withdrew more and more from their company. Soon he was regarded as an eccentric person. At the age of 11, he experienced his first sexual excitement through tender play with his animals. When he grew up, his school work prevented him from spending much time in the stables, but the distant smell of stables was sufficient to provoke his excitement. At the age of 14 to 15, he began to masturbate more than ever and he needed the mental picture of defecating cows to produce excitement. These masturbation phantasies disappeared after he had seduced a young maid in his parent's home when he was 21. However, he was completely impotent towards the girl until she submitted to coitus per anum. As soon as he felt a lump of feces in the rectum, "contact

was made" and the height of sexual excitement was attained. He stressed that it had to be a well-formed piece of feces, not just mush, which could not really be felt. He began to love this woman for submitting to his coprophilic technic despite her primitive personality.

R. D.'s coprophilic method of love persisted, even when, at the age of 36, he married a woman from a very good family. He had become an amateur scientist and worked assiduously but with little success on the extermination of vermin in agriculture. His humane qualities seemed to disappear completely during this time. He led a very monotonous, colorless life, burying himself behind books in his untidy and filthy den. At times he went out to dig for bugs and worms in some deserted field. The people in the village regarded him as a queer one, and he was known to be a miser, but he never economized with his own food. While writing his papers, he practically stuffed himself with food, because he felt the urge to fill himself up each time he produced a brain child. Soon he became so fat that his gait turned into a wobble and the children of the village nicknamed him "mole." He also began to hide from the light, like a mole. He disliked strangers and if he were forced into some social contact with people, he behaved clumsily and stupidly and exhibited a rather unpleasant subservient behavior. Nobody could understand why his intelligent and cultured wife had married this strange man, who had stated before marriage that he never wanted children. But his wife actually loved him to such an extent that she even tolerated his coprophilic perversion. After a few years, however, she began to suffer from a serious inflammation of the rectum with large anal rhagades. This disease became so painful that any perverted activities were made impossible. The man, however, was impotent without the coprophilic technic. He was so distressed when he had to give up his sexual gratifi-

cation that he became more and more quarrelsome. He began to nag his wife, to tyrannize her and to make home life quite unbearable for her. Therefore she was much relieved when her husband began to travel, and it was a great help to her that he used to return from these excursions in a much better mood. Soon he confessed the reason for these trips. He would go to places where he was not known and there he would visit the public men's rooms of the railroad stations in search for pieces of feces. He then collected them, wrapped them up carefully and carried them around with him, thus experiencing sexual-orgastic relief. When his wife heard this, she became afraid that he might be discovered and came to see us for medical advice as to whether she should not tolerate coprophilic practice despite her pains rather than run the risk of having him found out.

The husband was strongly opposed to treatment, when the marital situation was examined. He declared that he would be satisfied when the state of his wife's rectum was improved so that he could regain sexual satisfaction. He probably thought it a good thing to resist any attempt at analysis, because he appeared to be a definite schizoid "anal-erotic" person. He seemed either to be a genuinely constitutionally stunted individual, or to have a personality which had been mutilated by an early schizophrenic process. During a painstaking course of many extensive conversations, we were able to discover several illuminating facts about his coprophilic perverted love reality. He would tell us: "When I penetrate deeper and deeper into my wife's rectum and when I finally touch a piece of well-formed feces, I feel as if I had reached her core, the place where the heat is so great that I melt. One would also melt in the center of the earth. . . . A piece of feces by itself, my own or somebody else's in a public toilet will already excite me very strongly." Another time he said:

"The female body, except for the bottom part seems to me like some sort of material, it is like a lifeless statue. Skin or genital parts mean nothing to me. All that is finished, formed, rigid. Life begins inside, deep below the skin, within the intestines. Whenever I find feces, it seems to set me on fire. Feces are not dead. They are the beginning of everything. They are warm, and everything can be made from them, they can still be molded. After all, what is man if not an earthworm, made of dirt?" After some hesitation he summarized his life precisely as follows: "I feel really at home only in the rectum or in the fields with my worms. Only when my penis touches a piece of feces, do I really feel as if my innermost self has been touched. Then I am completely intoxicated, I am happy and forget about time and everything else. Then I feel as if I want to remain like that forever. When the orgasm has passed, I feel ashamed of myself and I think that I really am a pig. But everybody must be happy in his own way."

During the course of our observations R. D. produced a most illuminating dream. He dreamed: "I am a small boy and on a warm sunny day of spring I am climbing up a hill on a steep meadow. 'Be careful,' I think to myself, this is slippery and I might fall. The meadow is full of beautiful flowers. I think that I want to bring back some flowers to my mother, and rather carelessly I begin to pick them. Suddenly I begin to slip, I glide down hill and with a loud splash I land in a tremendously big, dirty hole. Now I am a worm-like animal, I begin to spin rapidly around my axis and I bore myself deeper and deeper into the earth. I am getting quite dizzy from spinning. Suddenly the earth opens and I find myself in an elaborate hall, filled with gold. At the far end of this hall I notice a beautiful woman kiss a poor man. Then I woke up with an ejaculation."

Nothing could describe more clearly than this dream what went on in the patient. The "process of ascending," of maturing of this human being into the brightness of his consciousness (sunny spring day) and to a love-filled existence (many flowers, present for mother) has been rashly interrupted in early youth as "a small boy," whereupon the patient falls precipitously into the "depths," into a dark, narrow mode of existence, into the "dirty hole-world of a worm." But even this existence as a worm leads to a certain fullness of love through earth and dirt (golden hall with a beautiful woman kissing a poor man, ejaculation). In this coprophiliac, love thus reveals most impressively its strong creative force of imagination. For here love is able to change the most earthy and basest factors into festivity and bliss. This was the fate of his dream existence. In a similar way, because of his coprophilic perversion, he can have access to a fair reflection of such a love experience also during his waking existence. For this reason he feels at ease in his worm-like existence. To him this existence does not mean a loveless world of "mire, dirt and deep holes" as it seems to the compulsive patients of von Gebsattel [13] or to L. Binswanger's patient in the "Fall Ellen West" [14]. It does not represent a threat to his existence, and, unlike these patients, he feels no need to fight with all his strength against a dissolution of his human dignity. For him, feces are not dead. On the contrary, only in the feces he sees a promise of the future. Anything may come from them. To him, feces are a most living matter. They are the beginning of everything. The rest of the world, including the female body, is rigid as a statue, is a formed and finished product.

[13] E. V. von Gebsattel: Die Welt der Zwangskranken, Monatsschr. f. Psychiatrie, vol. 99, 1938.

[14] L. Binswanger: Der Fall Ellen West. Schweiz. Arch. f. Neur. u. Psychiatrie. Vols. *53, 54, 55,* 1945.

Quite in contrast to K. S., the common fetishist, the case of this coprophiliac R. D. shows how the limiting barriers of the finite, confined, separating worldliness have made untransparent for the superterrestrial richness of love all the manifestations of human existence from its high ethereal realms of phantasies right "down" to the bodily sensuous spheres with the only exception of the "lowest" region of man, of the rectum and the feces. This human being, having shrunk to a worm-like existence, knew only the rectum as an approach to "time-effacing happiness" and to "the real home" of his love.

A Kleptomaniac

Some forms of so-called kleptomania are also related to fetishism. In kleptomania the love transparency of human existence is also fenced in by barriers made up from anxiety-threatened and disgust-limited worldliness and is confined to very peripheral parts of the existence, peripheral when regarded from the physical-genital sphere. Many kleptomaniacs indulge in a very tender, typically fetishistic ceremony with their stolen "love partners" and they prolong this rite for a long time after the actual theft. In addition to this, another quite different but typical factor of perversion is inherent in kleptomania. This particular quality is characteristic of all the following perversions which we have thoroughly investigated, and it will be noticed in its increasing importance as we describe our cases.

The patient (female), E. P., will serve as an example of the love life of a kleptomaniac. She spent a very unhappy and desolate childhood and youth. Her father was a drunkard and had ruined the family financially before the birth of E. P., so that they had sunk to a very low social level. After their complete economic breakdown, the mother tried to earn money for the family of

four by keeping a boarding house. This boarding house, located in a bad section of town, soon turned into a house of prostitution. The patient's earliest memories consisted of ugly alcoholic excesses and of sexual orgies of the male and female customers. At the age of 7, E. P. was admitted to these parties and she was forced to entertain the guests every night till 1 or 2 o'clock with her jokes. When she was 9 years old, the authorities put her into the school of a convent. The child reacted with severe fits of temper to this radical change of environment. She suddenly had to discover that all the sensuality and uninhibited instinctual life, which had been valued so highly beforehand, was now considered as the horrible work of the devil. Due to the enduring patience of the sisters of the convent, the child was able to adjust herself to a life within society after about two years of education. In fact, she soon distinguished herself by special effort and ardor in all religious performances. At the age of 11 she was taken into the family of an uncle, who had suddenly become a rich man. In this home social etiquette was rather overstressed and E. P. had to become accustomed to this kind of life. During her teens she was carefully kept away from all male companionship, for fear that the sensuousness of her parents might one day break through in her, too. When she was 19, she was married to a man who was considerably her senior, and who was a civil servant in a high position. Not counting the sex play to which she had been exposed as a child from her mother's boarders, intercourse with her husband was her first sexual experience. She proved to be completely frigid, and despite the fact that she loved and admired her husband, his sexual behavior was repulsive to her. She had been married for six months when suddenly one day she was seized with the urge to steal some money from her husband's desk. This was a completely irrational action, because her husband was a wealthy man,

and she never had to deny herself anything. On the one hand her sense of decency rebelled against this temptation and she suffered severe remorse. On the other hand, however, her urge to steal grew stronger and stronger; it worked on her moral resistance until this resistance crumbled, and she opened her husband's desk drawer and stole a five shilling piece. She states: "I experienced an indescribable feeling of excitement, after having overcome the fear and torture of remorse, at finding the money readily within my reach in the desk." Wave upon wave of tintillating feeling ran over her entire body and was concentrated in her lower abdomen in a very intense feeling of pleasure, such as she had never known before. To her eyes the silver coins looked like shining gold and everything around them emanated a vivid red and golden lustre, which made her dizzy, so that she swayed on her feet. Considering the physical condition of her genitals there can be no doubt that this experience was nothing less than a strong sexual orgasm. Soon after this miracle, this "intoxication" as the patient called it, she suffered a miserable moral hangover. She began to reproach herself severely and resolved to confess everything to her husband. However, upon his return, she failed to do so, and two months later she stole from her own maid, experiencing again the same "indescribably beautiful" feeling. Stealing became even more exciting for her when she developed the technic of slipping into the kitchen at the end of a social gathering and stealing the tips which the guests had left for the maids. The greater the delight and pleasure she experienced, the greater was the hangover after the orgasm had passed. Each time she swore to herself to remain "good and correct" from now on. But during each subsequent dinner party she felt the increasing sensual excitement creeping up, which would push the thought of stealing more and more into the foreground of

her mind. Toward the end of the dinner the urge to steal would have penetrated so far into the feeling of fear of discovery and into her social poise, that she began to tremble and vibrate with inner excitement. All surrounding objects would then shimmer in many colors and a "magic spell" would seem to emanate from the kitchen where the guests were soon to deposit their tips. Immediately before her entrance into the kitchen, however, her fear of discovery was so strong as to almost strangle her and to push her "sensuality way deep into her bowels." Nevertheless, with unfailing regularity her desire broke through these inhibitions, and the tighter her throat felt and the more pressure there was in her insides, the stronger she experienced the delight of stealing. When she finally approached the money without being seen, she would almost faint with sexual exictement, and she would have faced without defence anybody who might have caught and accused her at such a time. During the act she was always dizzy, her whole body trembled and her surroundings seemed to her red as gold. Then she would clutch the money and dig her nails into "its flesh," as she expressed it literally. "The miracle" disappeared after a few seconds. She regained control of herself and sneaked out of the kitchen like a cat. She was never found out.

Compared to the perverted phenomena encountered in K. S. and R. D., E. P.'s kleptomania is, as fetishism, characterized by the extension of the fetishistic cover-up of love far beyond the clothing, which is still something attached to the body and assuming bodily shape, and also beyond the warm feces, which are even closer related to the body. Among all the existentially related objects, only the money, this physically remote, "dead" material, whose value was only arbitrarily determined by society, offered a possibility for love transparency in the case of E. P. Through this "partner" the love fulfillment could be

experienced only as far as its purely physical-instinctual, orgastic aspect is concerned. As a contrast to E. P.'s case, the love experience of the other two fetishists included, at least at times, a reflection of a spiritual, personal "integrated happiness."

These gradual differences alone would not justify mentioning this case, but we can see here that a completely new characteristic has been introduced, which dominates the picture. E. P.'s fetish is restrained by an additional, worldly barrier, namely the fact that the object belonged to someone else, that it had the nature of a foreign property. Now the fact that it is forbidden to steal is interposed, a fact which tends to prevent immediate physical contact with the fetish. For this reason, E. P. cannot be relatively content with the too strong covering up of her existence by worldly barriers, like the other fetishists do. She cannot be satisfied with the existential places and openings which are still left for love to become transparent. In this case we witness for the first time a forceful "perverse" attempt at penetration of love through the resisting cover. The special kleptomanic rupture is directed against the worldly barrier of its character as foreign property, which keeps the person at a distance from and prohibits any immediate love-unification with the money-fetish of love.

E. P. herself describes very dramatically and impressively how the mode-of-being of love, in the form of a constant urge to steal, drills into the socially established wall between "mine and thine," into this worldly barrier of correct behavior among society. She tells us how this barrier breaks down, how love had to force her way through the choking narrowness of fear of discovery until finally it victoriously scattered all worldly limitations and inhibitions. Thus the mode of existence of love gained access to the world of this individuality in the form of a red-golden expanse and delightful pleasure of the miracle of an

intense physical-instinctual orgastic experience. Knowing her history it is easy to understand why people like her become kleptomanic perverts; the particularity of this perversion being a breach through the fences of human proprieties and the limitations of human socially correct behavior. After E. P. had been spoiled as a young child in a rather unusual way in the house of prostitution run by her mother, the barriers of the surrounding social world against the physical-instinctual manifestations of broadening and fulfilling love had been forced upon her most abruptly and violently in the convent. Therefore, these barriers had become to her an especially rigid armor, an artificial, inorganic coat of mail of her personality, which was hostile to love.

Not only in the single case of E. P., however, but in the entire female sex, the bodily sensuous love manifestations are, as a rule, more repressed by strong and narrow barriers of the official morality and of the social prohibitions than with men. This is, in our opinion, the most important fact which forces the existential mode of loving to break through these worldly barriers in the kleptomanic way so much more often with women than with men. In the ordinary forms of fetishism the relation of male perverts and female ones is, as already mentioned, just reversed. But here the breaking through worldly barriers does not play any role yet. In committing the actual theft the kleptomaniac steals that which is denied her by an artificial moral code, and which she cannot receive in any other way. The striving for acceptance and the urge to receive is a much more distinct characteristic of female than of male love. Therefore the female will fight for this gratification—if necessary by such a kleptomanic perverse act—in much stronger fashion than the male, if she discovers that the world refuses her the normal sexual outlet.

Fetishism in the narrow sense—as we had illustrated it with the cases of K. S. and R. D.—understood in its actual

love reality, had not been able to offer us any tool for the support of the "anthropologic" theory which has been conceived from the perspective of objective worldliness and speaks of an aggressive partition and deformation in which the central core of perverted sexual excitement should be found. More support for this concept could have been expected by the forceful act of kleptomanic theft. But the concrete experiences of our kleptomaniac E. P. furnishes abundant proof that even such a frankly destructive act of stealing is by no means the central source of sexual excitement. The forceful disruption of social limits of possession and of the prohibitions of polite society is nothing but a removal of barriers. In the special world-concept of E. P., these barriers are experienced as such rigid and restricting walls, that the spirit of love cannot simply transcend them, but that worldly destructive means are needed for conquering these restrictions. In this manner only love can obtain access to the sexual-erotic experience of union. Therefore, the main sexual excitement is not derived from the act of destruction itself, but it is—as everywhere—an expression of the experience of union, gained despite and by the destruction. Consequently the sexual excitement of E. P. reaches its peak at the moment when she actually touches the money, when the money belongs to her, so that she can "clutch" it and can "dig her nails into its flesh" in an ecstatic delight. With her own words she demonstrates the full significance of the pieces of money as love partners and only from the limited perspective of an objective observer can they appear as dead objects.

A further postulate of the "anthropologic" theory, namely that an element of obsession is inherent in perversion, [15] cannot be justified by kleptomania, although it might have been hoped that confirmation of this fact could be obtained just by this perversion. We do know

[15] Compare for inst. H. Kunz, *ibid.*, p. 13 and 54.

of a kind of theft which represents a definite neurotic obsessive action, during which the thief does not experience any sexual satisfaction or stimulation. This is meaningful only for a legal psychiatric judgment of responsibility in certain cases. In our present connection it is of importance to us that these female thieves should not be classified as perverse people. They are without doubt obsessional neurotics. O. Fenichel [16] demonstrated convincingly that there are all nuances from these obsessional thieves to those thieves whose stealing does not correspond any more to Binder's clear definitions [17] of the obsessional phenomenon. Throughout the entire procedure these latter, nonobsessional, really kleptomanic thieves do not consider their stealing as an isolated psychic foreign body, neither do they consider it as completely aimless and senseless, as the obsessional ones do, but they derive the hoped-for sexual excitement from it. Therefore, E. P.'s act of stealing is kleptomanic perverse, because the experience was so delightful for her that—after a short moral resistance—she did not feel it any more as a foreign action apart from herself. Furthermore she did not steal to obtain the actual money value of the object, but later she used the money to buy some especially pretty lingerie or some very good candy. However, we still feel justified in calling E. P.'s thefts, which exhibit such strong erotic ecstasies, kleptomanic and perverted actions. We are willing to assert: The less compulsive a kleptomanic theft, the more definite its sexually perverted character. Whenever we find an obsessional factor in kleptomania or in any other perversion, this is not inherent in the perversion itself, and it must be regarded as an absolutely facultative phenomenon sui generis. Actually, a certain amount of obsession

[16] O. Fenichel: Perversionen, Psychosen, Charakterstoerungen, p. 56.

[17] H. Binder: Zwang und Kriminalitact, Schweiz. Arch. f. Neur. u. Psychiatrie. *54*:6, *55*:74, 1945.

is observed in a relatively great number of perverted symptoms. The reason for this is the general fact that the basis for every neurotic compulsion is a particular existential condition. This condition is characterized by a conscience which is much too strong and too narrow in relationship to certain instinctual tendencies of the personality. To the average concept of morals, the perverse tendencies seem to be especially unworthy of human dignity and thus are forcibly pushed down into the self-removed mode of existence of an obsessive action.

After having stated our objections to the "anthropologic" interpretations of the perversions, we now turn to the criticism of the psychoanalytic explanation, using the case of E. P. as an example.

In the psychoanalytic theory the significance of the phallus has been attributed to the kleptomanic "instinctual object" [18]. This significance had been established for kleptomania even before it had been applied to fetishes and in a more definite manner. However, our conception of the meaning of the phallus as far as fetishism is concerned is the same for the "object" of a kleptomaniac. To us the interpretation as phallus seems an unwarranted concretistic narrowing of the actual love experience. During the process of its development the psychoanalytic theory has extended this interpretation and has discovered feces, child and maternal body behind the maternal phallus. But even this variety of explanations is inadequate in the face of the total kleptomanic love reality. The kleptomanic-perverse ecstasy is still an experience coming from the realm of love, where all separations are extinguished. In this regard it does not matter that kleptomanic ecstasy is

[18] M. Chadwick: A Case of Kleptomania in a Girl of Ten Years. Int. Jour. of Psychoanalysis, vol. *6*, 1925. A. Tamm: Drei Faelle von Stehlen bei Kindern, Zeitschr. f. psychoanalytische Paedagogik, vol. 2, 1927. M. Lorand: Crime in Fantasy and Dreams; and the Neurotic Criminal. Psychoanalyt. Rev. XVII, 1930.

only a meagre reflection of the abundant experience of a complete love union of "You and I." The perverse experience of our kleptomaniac can easily be explained unequivocally as the remains of a deep love for an uncle, who had acted as a seducer in the nightly orgies of her early childhood. This "left-over" love was just about able to penetrate through the perverse world-covering of the patient. During her dream-life, which was much less inhibited than her waking existence, she never experienced any kleptomanic acts. However, she frequently dreamed that her uncle would present her with gold pieces and with golden gowns. In these dreams she would grasp this gold passionately, but she was always happy primarily because these were gifts from the beloved uncle. At all times in these dreams she experienced at least one complete love scene with this uncle. From this it appears that the "love object" of a kleptomaniac is lifted above the significance of an isolated fact or a sum of isolated facts at the time of communication. It becomes the entrance, or better, the place of invasion of a sensual-erotic love-reality with all its exceeding of time-space limits; this is true even if the moments of "eternity-experience" of all physical-instinctual manifestations of love are short ones [19].

It is most important to stress E. P.'s formulation of the connection between anxiety and pleasure. However, concerning this same point we shall be able to present the detailed statement of still another pervert, the sadist E. K.

[19] This also holds true for the "hidden meanings" which the psychoanalytic theory ascribed to the other fetishes. See, for example, S. Freud: Drei Abhandl. z. Sexualtheorie. Ges. Schr. *V*:28, footnote. See also K. Abraham: Klinische Beitraege z. Psychoanalyse. Wien, Leipzig, Zuerich, p. 84, 1921, and M. Balint: Ein Fall von Fetischismus. Int. Zeitschr. f. Psychoanalyse, *23*:413, 1937.

Therefore we intend to discuss this phenomenon only after his story has been told.

The kleptomanic perversion in its existential structure is closely related to exhibitionism and scopophilia. E. S., our next case, is a representative of this type.

A Voyeur and Exhibitionist

E. S. was born out of wedlock and his mother was deeply ashamed of this fact. She never forgave the father even until his death which occurred five years after the birth of the child. In order to prevent the son from being as free and easy-going as his father had been in sexual matters, she taught him disgust and shame in all these things from childhood on. A very narrow-minded minister aided her in this purpose and she would call on him for help whenever the boy transgressed. Once, at the age of 6, E. S. took part in a urinating contest with some of his classmates and afterwards they chased little girls, leaving their flies unbuttoned. The minister was asked to interfere and he beat the child until he bled profusely. When E. S. had reached the age of eight, he was a completely intimidated, clumsy and ill-humored child, and as he was cross-eyed and of very slight build, his schoolmates, boys and girls, made fun of him. He was too awkward to defend himself, so that he soon resigned himself to becoming the whipping boy of the crowd. At the same time, however, he was attracted by the girls and he wanted very much to have a sweetheart. At the age of 12 he was very much tempted to kiss the mouth of the prettiest girl of his class, but the fear of such a deed was greater than the urge. Whenever he knew that this girl intended to go swimming, he was satisfied to follow her fifteen minutes later. However, he never dared to appear in her immediate neighborhood. He rather crept into a lonely corner and kept his eyes glued to her. Her almost nude body

fascinated him magically and at these moments nothing else on earth existed for him. He felt as if his eyes were hypnotized and he was sexually very much excited by just looking at her. He never dared to remove more than his coat and shoes because he was ashamed lest his secretly beloved would see him in bathing trunks. Only in his phantasies would he imagine that he tore off his clothes and appeared naked in front of the girl. She then would look at him modestly and find him beautiful. Such a phantasy was certain to result in a strong sexual orgasm. Soon, however, he did not stop at phantasies alone. At the age of 15, he used to go to a lonely forest, get completely undressed and proceed to daydream. In these phantasies he saw himself surrounded by naked girls who provoked him with sexual dances. He stated: "During these moments I felt as if I were in heaven. The air was full of melodies and song. When I was lying there, time passed without my noticing it. I could have remained like this forever, but sooner or later some animal noise or a human voice would call me back to sober everyday life. I used to feel very much ashamed of myself when I calmed down and found myself stark naked. For days after that I could not look a person straight in the eyes." E. S. described his state of sexual excitement as a "wonderful delight of the soul." He experienced a physical erection, but he rarely "proceeded to have an orgasm." When he was 20 years old, he discovered the method of getting undressed and lying naked against a railroad embankment. He felt that from each passing train many women would watch him and even though each train went by rapidly, his excitement increased fast to a strong orgasm. As soon as the ecstasy vanished, "he dropped down into the ordinary world as though through a long narrow shaft," and he ran home, filled with remorse and shame.

A few years later he dared to lie in wait for women in a lonely part of the woods or hidden behind a barn located at some distance from his village. Then he suddenly appeared and exhibited himself. He derived a certain pleasure also from scaring some of these "arrogant" women. The sight of his penis seemed to "paralyze them with fear," it seemed to him as if they looked at him "helplessly and startled" like little girls, and they seemed to be "shocked to the innermost." Then he felt "manly and aggressive," a sensation which otherwise was unknown to him, and in this elated self-assurance he was able to enjoy his exhibition "doubly strong." After such a most satisfactory exhibition he was ashamed of himself as usual, but sexually he was quiet and relaxed. No more temptation would then assail him for a period of two or three weeks. If, however, he derived no sexual gratification from his actions, if he did not experience an orgasm, he felt pushed around and he began "to yearn like a morphine addict would yearn for his dope" until he finally succeeded in obtaining complete gratification.

During the quiet, sexually relaxed intervals between his exhibitionistic periods he suffered from an increasing erythrophobia and became more and more ashamed of women. In the meantime he had become a teacher in junior high school. While teaching he would be overcome by the idea that all his pupils stared at his genitals. Then he would blush and lose track of his thoughts. On account of these professional difficulties he consulted his physician who advised him to get married as soon as possible. He became engaged twice, but both times his fiancés terminated the engagement after a short time, stating "he is a weakling." He submitted to psychotherapy, and thus we were able to obtain important information on the love life of an exhibitionist. One of many statements of E. S.

may be quoted here: "I do not feel comfortable in the presence of women. I am just terribly ashamed before them." Each time when he came physically close to one of his fiancés, he felt as though his penis were dead, "as though it did not belong any more to my body, as though no blood would circulate through it." Another time he declared: "One never knows where one stands with women, at close proximity they seem to me like something forbidden. I believe I would die of shame, if I would stand naked close to a woman, or if she would touch me. However, when a woman is away from me, when she cannot reach me and touch me, when she just looks at me—yes, that's it: even when I am sexually most excited I dare not be close to a woman. Then only am I able to overcome that crazy feeling of shame and I dare to expose myself to the glances of women. This is beautiful and less dangerous. When I show my penis to a woman, I imagine that her eyes play with it, caress it. Then it is heavenly. The women are like angels. Everything is marvelous. Then I am often reminded of my first communion, where I felt as if the Virgin Mary looked at me and filled me with heavenly delight." In a much later analytic session he said: "Yes, that is it, my sex-connection works only through the eyes. The touching by looks is so tender and heavenly. Compared with that, the direct physical contact is coarse and animal-like, like sin. Somehow I always think that sexual intercourse is a great disgrace for humans."

E. S. always took great care to keep the women in whom he was sexually interested at a distance of a few feet. At times it happened that during his exhibitions the women tended to accept his uncovering as an invitation to come near him, then he grew cold and wanted to hide with shame. Once, during a dream, a voice told him that it was indecent to have a woman to come nearer than a

distance of 15 feet. From then on he considered this distance his "psychic chastity—and modesty belt," as he denoted it himself.

As we can see, E. S. with his fretful, insecure, evading character, and principally with his highly exaggerated bashfulness, belongs undoubtedly in the category of people which Stahelin [20] describes so well as exhibitionists. Because of this exaggerated modesty, E. S. was restrained from removing more than coat and shoes when visiting the swimming pool during his early youth. This same bashfulness assailed him until after psychoanalytic treatment when he merely thought of direct physical contact with a female. "Shame, disgrace and sin" were his major feelings in connection with all sexual-erotic imaginations. His overdeveloped feeling of bashfulness had been forced upon him as a child by his mother and the minister in a most unreasonable way. This made it impossible for him to accept, to endure and assert the human existence also in its physical manifestations. This overstressing of shame robbed him of his freedom for total love, it limited the mode of existence of love and covered it up to a very high degree. This feeling of shame more than all the deeper barriers of fear resisted stubbornly, in the form of the fifteen-foot thick "chastity and shame belt" a love union which could overcome also any physical boundaries.

Scheler [21] already had recognized the worldly borderline character of bashfulness. He states: "In the bashfulness we note a very strange and vague proximity of spirit and

[20] J. E. Stahelin: Untersuchungen an 70 Exhibitionisten. Zeitschr. f. d. ges. Neur. u. Psychiatrie, vol. 102, 1926. These investigations served to finally disprove Hoches' misleading statement of the general shamelessness of exhibitionists. (See A. Hoche: Grundzuege einer allg. gerichtl. Psychopathologie, in Handbuch d.gerichtl. Psychiatrie, Berlin, 1901, p. 488.

[21] M. Scheler: Ueber Scham und Schamgefuehl, Schriften aus d. Nachlass, I., Berlin, 1933, p. 57.

flesh, of time and eternity, of being and existence." E. Straus [22] refers to its limiting "sheathing character," in distinguishing between an existentially sheltering shame and a shame which tries to cover up. Under normal circumstances shame as a borderline signal is concerned with preserving human existence from perishing in the physical-instinctual, animal-like sphere. However, shame will always afford the possibility to a person who is not abnormally restricted and rigid, to realize himself "in his depth as a 'bridge,' a 'transition' between two categories of being and essence (spirit and flesh, time and eternity, worldliness and super-worldliness). Man is equally rooted in both of these two categories and he cannot ever sacrifice one or the other even for a second as long as he still can be called 'human' " [23]. In a person who is open to all possibilities of existence, shame is certainly not in opposition to love, which conquers all worldly boundaries. The poet Theodor Storm says: "Shame only was received to die in love." In the exhibitionist E. S., however, we observe that the worldly limiting, rigid barricade of shame has hardened to a very stiff crust. This crust contracts, narrows and covers up his modes of existence and keeps him from the fulness of the dual mode-of-being, from the depths and extent of the complete physical-spiritual love union of "You and I." His world is fenced in by a wide "chastity and modesty belt and this strong worldly barrier can only be dented by the spirit of love in the perverse act of exhibition and scopophilia. But the exhibitionist and the voyeur can only achieve such a small break through the opposing worldliness as to render the "chastity belt" transparent and permeable for a very "thin," meager sight communion."

[22] E. Straus: Die Scham als historiologisches Problem: Schweiz. Arch. f. Psychiatrie. *31*:339, 1933.

[23] M. Scheler, *ibid.*, p. 94.

When we compare the forceful break-through and the demolition of the worldly barricade, which occurs in the act of theft of the kleptomaniac E. P. and in her actual "grasping" union with the love symbol, the pieces of money, we note that the sight-communion of the exhibitionist and voyeur E. S. is only a very timid attempt. Shame, on the other hand, when regarded from the existential point of view, presents itself as a much more central barrier than is the relatively peripheral borderline of a social moral and taboos, which a kleptomaniac has to overcome. Furthermore, the exhibitionist in his perversion enforces the love transparency directly by way of a real—if distant—female body, whereas the kleptomaniac uses a medium, which is foreign to the body and symbolically remote. A semblance only of the complete love unity of two equal freely giving individualities is achieved in the exhibitionistic and scopophilic act as well as in the kleptomanic ecstasy.

Our contemplations in the field of exhibitionism have led us again to marked contradictions to the "anthropologic" as well as to the psychoanalytic theory. Neither the demolition of the barriers of property in the kleptomaniac E.P., nor the "deformation" of the shame barrier in the exhibitionism of E.S. act as the central exciting factors of the perverted sexuality. This holds true also for the juvenile scopophilic performances of E.S. Again the source of the perverted pleasure of E.S. is not, as H. Kunz states [24] "the disregard for the extraneous sphere and the lack of shame (being ashamed of himself) when the break-through occurs. Rather this rupture corresponds only to the peripheric worldly aspect of the perversion and it represents but the overcoming of the opposing crust. Only afterwards the exhibitionist can achieve the centrally exciting experience of unity, the "sight-communion," which

[24] H. Kunz, *ibid.*, p. 59, footnote.

in itself is, as all unions of love, antagonistic to any deformation, aggression and dismemberment.

The "objectivation" of the love object which E. Straus [25] considers as most essential for the voyeur, cannot at all be found in the behavior of E.S. It cannot be said that his watching of the beloved girl in the swimming pool "was as different from the looks which lovers exchange as tender loving caress is different from medical palpation." E.S. himself mentions a "magic" hypnotic attraction of his eyes by the semi-nude form of the girl so that nothing else existed for him on earth. It is a most incorrect construction to assume such an "objectivation" in the case of a scopophiliac, built only on the basis of the observer's own objective world orientation, that H. Kunz [26] even has criticized this point of view, despite the fact that he otherwise agreed with E. Straus's conception of the perversion.

The psychoanalytic theory looks upon the shame-barrier as a secondary sublimation or better reaction formulation directed against excessive exhibitionistic or scopophilic partial impulses. However, as is to be seen in the case of E. S. the situation is just reversed. It is the fault of the excessive shame-barrier, that love can only emerge into existence in the form of a mere exhibitionistic "sight-communion."

Immediately before E.S. started his psychoanalytic treatment he developed the practice of scaring women with his exhibitionistic surprises and he found great pleasure in this scare. He gained a most intense sexual satisfaction in affecting deeply the personality of these "arrogant" women by frightening them, by paralyzing them and rendering them "helpless like a child." In doing so he overstepped the limitations of a mere exhibitionistic per-

[25] *Ibid.*, p. 340.
[26] H. Kunz: *ibid.*, p. 59, footnote.

version and added a distinct sadistic trait to his sexual behavior. We do not intend to study sadism on this relatively secondary aspect of the perversion of E.S., but we want to present the case of E.K. The examination of the sado-masochistic perversion in the love life of E.K. reveals similar but much more pronounced sadistic behavior. We will then be able to understand also those sadistic symptoms which quite frequently accompany other perversions.

Using the case history of E.K., we wish to consider the problem of the connection between perversion and addiction and the problem of the perverted antithesis (exhibitionism-scopophilia, sadism-masochism). Krafft-Ebing had already observed these phenomena, and Freud had ascribed a great importance to them. They have cropped up several times in the case of E. S. We have good reason to turn our interest now towards sadism, because Freud [27] has called this "perverted aberration" the most frequent and meaningful of all perversions. Sadism occupies an important place in Freud's theory of perversions. Then again the psychopathologic counter-movement, the "anthropologic" tendency, as inaugurated by V. Gebsattel and E. Straus uses sadism as a special test case for its theoretic endeavors.

A Sado-Masochist

The ancestors of E. K. were capable and successful merchants of Hannover. His father had contributed considerably to the enlargement of the family fortune by iron will power and untiring hard work despite his affliction with a severe chronic eczema. Neither Sundays nor vacations existed for him; his work continued day in and day out. His wife and children had to tiptoe around the house, when the father was at work. E. K. said: "In my

[27] Drei Abhandl. zur Sexuatheorie, Ges. Schr. *V*:32.

house work was God. No other gods existed besides that, no church, no music, no theater. In my father's library we found only books which taught the strengthening of will power and the road to success, interspersed with a few trashy novels, which the children were not allowed to touch. The home was completely devoid of soul and spirit. No tenderness was ever exchanged between father and children, and everything erotic was strictly forbidden. The God 'work' and his high priest, my father, demanded only the earning of money, advancement in life and annihilation of the competitor. Everything else was considered a stupid waste of time. Father had erected a suitable altar for his god. He had placed a panel in the entrance hall of the house bearing the pompous inscription 'Sgussmen'. This was a pun-like distortion of the German words 's'muss geh'n': 'it must be made to go'." E. K. states that this inscription had hit him like a whip each time he passed through the hall. However, this command was effective. When E. K. was still a small boy and was asked what profession he wanted to take, his answer was always: "Bismark." To his childish mind this represented a vague but exclusively violent power, such as his father. The godlike quality of the father was even more stressed by the fact that he had a slight case of tuberculosis and therefore never let the children come close to him. The father was so masterful in this family that not only did the children tremble before him, but also the mother lived a shadow-like existence at his side. Under his influence the mother continuously pushed the children into "getting ahead"; once she remarked to E. K.: "You know, my most wonderful day will be when you acquire your own car." The mother was completely absorbed by the sickness of her husband, and E. K. was usually left to himself. He had always been "terribly lonely." Soon, already in his early youth, he developed the habit of retreating obstinately into

himself. His greatest pleasure was to sit alone in a quiet corner and play with his soldiers or think of himself as dominating the oceans with a mighty imaginary fleet of merchant vessels. The father seemed to him more and more "like a heavy oppressing cement ceiling above the dark prisonlike cellar of his home." Once, at the age of 11, E. K. let his feelings go and secretly he recited to himself some lyric poetry while sitting in his room. Suddenly his father appeared and laughed at him for doing such nonsense instead of studying something more sensible. Once more he was told by his father that he was a stupid boy. This interlude served to spoil poetry once and for all for him. He began to be ashamed of all sentiments and a few years later he carefully wrote down his future rules of life. They all culminated in his making his way in life recklessly but craftily, outwardly smiling, keeping up an impenetrable mask. If necessary, he would not stop at murder in order to rise above the masses and become a "superman." This was very much along the lines of his father's ideal of a successful business man, and when viewed in retrospect E. K. actually achieved what he set out to do to a high degree. Owing to his own fanatic efforts at work and owing to his marriage to a socially very influential woman, whom he did not love, he gained the position as president of an important firm, while still very young. However, his brilliant career did not afford him the hoped-for inner security and contentment. He derived a certain amount of enjoyment from chasing around the world on business. He felt a vicarious pleasure when he succeeded in eliminating his competitors, but he never experienced "real happiness," even in his moments of superior triumph of power. He did not have a single friend, not even a place where he felt at home. He always lived in hotels, surrounded by suitcases. The world seemed "cold and desolate" to him. In his rare moments of self-contempla-

tion the world appeared to him "meaningless" and one of his most frequent thoughts was "if only life would be done with." Houses and people were nothing but gray and rigid objects to him. He had a feeling as if some opaque gray glass had been placed between himself and the rest of the world. He used to have violent fits of temper if he encountered the smallest obstacle in his surroundings. A broken collar button or some opposition from a business friend could easily provoke these attacks. Everybody then "turned into disgustingly ugly, grotesque dwarfs, which he wanted to beat up good and proper." During these periods of hatred he saw only one way out: "Only a war would help, nobody can take things as they are any longer. The entire world should be eradicated forever and turned into dust, myself included." In these moods he was even inclined to shoot himself. These hateful feelings could persist for a few days. At the age of 36 he fell ill; it was a neurotic disease, which interfered with his work (the symptoms themselves are not apropos to this discussion). For some time the patient refused to admit that he was sick. He said: "It is really a dirty trick that this should happen to me." After a while he had to give in, and for a long period of time he submitted to somatic treatment without any success. Then he had to start psychotherapy. The patient considered his neurotic symptoms as well as the necessity for complete frankness towards the physician during the psychoanalysis as a sort of personal offense. It took over two years of patient work until he stopped withholding information. His best-kept secrets were his financial condition and his early attempts at masturbation. Such a confession seemed "humiliating" to him. Finally we discovered that between the ages of 8 and 14 violent masturbation conflicts became apparent between his strong sensuality and his iron will for self-control. In the beginning of his masturbation period

his sexual excitement was stimulated by phantasies of being beaten on his buttocks. No definite ideas were formed as to who beat him. He could also induce an orgasm by purely sadistic phantasies, mainly by picturing himself in a room where many naked women were stretched out on the floor, whom he beat with a whip so that they writhed with pain before him like worms. When he was 18 years old he had his first sexual relation with a girl, and soon he had "an immense consumption of women of all prices, from prostitutes to countesses." He told each girl right from the start that he had no intentions of falling in love with her; he would never permit a love affair to interfere with his work. When he had "normal" intercourse with a woman he soon got bored with "this sort of love." He stated: "It is always the same thing, a woman gets undressed, she lies down and wants to be slept with." He began to get angry at his own sexuality, because it provoked him again and again to play around with these "dull women," and to indulge in "these stupid, flat affairs, which always leave me with a bad taste in my mouth." He was always under the impression that the women only acted a part before him, that fundamentally they were all "cold beasts," who took advantage of him. He derived real pleasure from his sexual relations only when he began to materialize his former masturbation phantasies. He first began to insult his women, he humiliated them, called them dirty names, until they were devoid of any "womanly dignity." When he noticed that many women tolerated this sort of treatment, he dared to mistreat his partners physically, he tied them up, pulled them up with a rope so that they wriggled defenselessly in the air. He liked to tie up their wrists with iron chains, or bind them to the bed posts with leather straps, or to lace them up in a corset until they had difficulty in breathing. He was most strongly stimulated when he choked them

until they turned blue; then he experienced the fullest sexual excitement. Instinctually he attempted to bite and whip his partners before and during the sex act. For this purpose he acquired a collection of whips and he experienced a great anticipating pleasure in carefully selecting the most suitable type of whip for a certain woman. When the women began to whimper and whine under his lashes and when red welts appeared on their backs and buttocks, or when blood began to flow, then he felt like tearing them completely apart in his excitement and he wanted to drink the blood directly from their hearts. In contrast to his earlier "normal, but dull" affairs, these sadistic procedures helped him to experience the strongest "incredibly liberating" orgasm. Such an experience left him free from any tormenting sensual desire, and for one or two weeks he could pursue his work and the monotony of everyday life was alleviated. No fits of temper with subsequent destructive impulses occurred immediately after these episodes. E. K. stressed clearly that the delight which he felt in conducting unscrupulous business affairs or the vicarious pleasure which he experienced when defeating a competitor, was completely different from the pleasure which he derived from torturing women. These two things were as different as day and night. However, the postulate for the sexual lust was that the woman would play along with him, so that he could feel how "they suffered in lust." We quote: "My love for a woman was increased when she submitted with pleasure to my lashings and tortures. Then I was deeply grateful for the gift she offered me in opening herself up to me and making it possible for me to drop my rigid facade. Then I did not have to be the correct Mr. E. K., I could be natural, a mere Adam. Then I was truly happy." The prostitutes who only pretended meant nothing to him. If a woman suppressed all pain, if she remained unmoved or if she offered

him any resistance, he would fly into a rage and all erotic sensual magic disappeared. Once, when he had such a partner, a "cold fish, who remained hard as marble," he set fire to her bed and he would have enjoyed it if the flames had consumed her. "Then she would have melted and heat would have emanated from her, something red like blood would have burst forth." Several times he let the women beat him, chain him down or choke him. "Then the pleasure was almost greater than when I lashed them myself. But it is rather dangerous to let myself be beaten. It turns into something fathomless; I might give myself away and get lost. My deportment leaves me, I am like a small boy who has no responsibilities. However, when I do the beating, I retain control over everything. When the women beat me, I am afraid that they won't let me go any more and I won't have the strength to go away by myself. I shudder when I think of this. As far as thrashing is concerned, a woman is like a sorceress whom I can only keep in check by my being the active partner."

During the course of 600 psychoanalytic sessions the patient was allowed to talk about himself. He discovered a large number of unrealized possibilities of existence or possibilities which had been abandoned and repressed, until he finally could accomplish his existence in a deep love for his wife. His free associations about himself, in which he ultimately succeeded in formulating his whole individuality, furnished us with a rich source of material of his ideas and dreams, the shorthand record of which fills two heavy notebooks. For our purpose it suffices to add only a few examples. The father was always associated with the concept of a "coat of mail" or of a "gray lump." "My father was no human being, he was a metal statue, a gray iron mass. It seems to me as if he was always wearing a gray office coat, a gray ossified bony clerk's uniform like

a coat of mail, without soul, a purely materialistic affair. On his chest there was the "Sgussmen" tablet. No blood flows through that. This clerk-like form has wedged me in and constrained me ever since I was a child. I was always told 'you are a stupid boy, you don't understand it.' At home there was no freedom, only coercion. I became an ironclad creature myself and paid obeisance to the idol of work. Whenever I was not at work, if only for a few minutes, I was conscious-stricken. It seemed to me as if many generations of ancestors would stand behind me and threaten me with the Sgussmen whip. The entire world is really my enemy. I am completely alone. I have to be on the alert all the time, because everybody tries to attack me. Even as a child I was terribly lonely and I built myself a real armored retreat. There is an isolating sheath around me. I cannot penetrate into anything. I never experience anything with my heart, everything functions by way of the intellect. I want to break down the walls, because they divide and isolate." When the analyst made an unexpected movement during the interview the patient was startled and said: "Funny I was frightened and thought that you wanted to hit me. Yes, I wish you would beat me up once so as to split apart the shell, which surrounds me. I would like so much to let myself go. I always live as if I were dressed up in a morning coat. I have always been very much impressed by the story about Till Eulenspiegel who said, when his father died: "Drill a hole, his soul wants to come out." There is a yearning inside of me, but it is captured and fenced in. When I insult the women and humiliate them, when I rob them of their dignity and call them dirty names, then I tear down their proud personality-casing, their rigid attitude of adult persons, which keeps me at a distance. When I hurt these women physically, when I beat them until they whine and wail, they become soft and pliable.

My sexual pleasure increases rapidly at the moment when a woman does as I want, when she ceases to be stubborn and obstinate. Then a flow is established between us like electricity between our bodies. She becomes a yielding vessel, which is filled with my pleasure. The point of absolute docility and of no resistance must be reached; when this is achieved, I have no more need of violence. I do not require the annihilation of her will, I require only complete pliant docility. The will of the woman must not be killed, it must only be made to yield. I must always feel that she is a human being, which has completely surrendered. Then there is no more willfulness which separates me from her, then I am totally and fully happy. The ban is broken and her soul follows each movement of my soul. But I can only believe in the docility and gentleness of a woman when she is moaning and when her tears prove it to me, as the water-stream of melted snow proves to me that the ice is broken. The beating and tormenting is only an "overture" to my eroticism in a double sense, purely temporally and also as a true "opening" of her innermost self, of her heart and feelings. Each time when I really crave something, I must force it, break it open. I live among alien opposing clods, and I am a clod myself. My reason for forcing a woman into physical submission is that I myself never had any direct relationship to the human body, neither to my own body nor to the body of a woman. I could never recognize flesh as something alive. Now, when I lie in bed next to my wife, it always seems quite implausible to me that I may touch a female body. That is why I need actual proof that I am allowed to do so, I must have the body fettered before I can believe that it belongs to me. I cannot emotionally understand that a woman should voluntarily want to give herself to me. I have seen it happen, intellectually, but I still don't believe it. I am only assured of a

woman's submission, when she cries out with pain. Only physical pain can pierce the body to the marrow. I have experienced that myself when a dentist hurt me badly. This pain was accompanied by such delight that I had an erection. The pain penetrated to the very center, to the inner core, where my true "self" is located. It reaches through all outer layers, even through the hardest tooth enamel. This is the sensation, when the real nerve of life is touched. Then the nerve is exposed. Reality is opened. There is no more dividing wall, there is "the very thing." Therefore I know that when women whine with pain, there is no more wall, there is even no more separation in sexual matters even if they wished it so. Then the woman has no more a fence around her, she cannot decide any more whether or not she wants to put up a resistance. Then I have brought her to the point where I don't run the risk of any more opposition. She is no more a lady, she is consumed by sensuality and her blood communicates with mine. The entire facade of the social world crumbles. Only upon seeing the red welts of female skin or the droplets of blood can I believe that a woman's blood really boils with physical lust. Then I know that she is not a statue, her arrogance is broken and destroyed. Then my imprisoned manhood can break forth and penetrate her. I am especially tempted to break the pride of ladies of high society, but I am afraid that they would not understand it at all. Therefore I turn to simple girls, like little shop girls. My pleasure is closely connected with fear, the fear of strangling, chaining, the fear of actual choking. Therefore I prefer strangling to beating. It makes no difference whether I choke a woman, or whether she chokes me. When the woman is more the male type, compared to me, she will bind and choke me. If the woman is more feminine and passive, then it is the natural thing for me to choke her. The main thing is

that there is strangulation or choking at all. Choking and tying up cause terrible fear. In a state of fear, life and lust are compressed into a very narrow space. The more pressure is exerted by fear, the more vivid gets the pleasure inside. The lust becomes so explosive that it bursts the bonds of fear and everything breaks out. The more compressed it was by fear, the more delightful is the explosion. Therefore one can never tell whether the fear is stronger or the lust. A lust murder would be a most intense state of fear. When the feeling of pleasure becomes so explosive in the confinement of fear that a person can only release the pleasure by tearing asunder the body, then a lust murder occurs."

Much later, shortly before the conclusion of the treatment, E. K. declared, in contrast to his earlier statements: "By now I am so much in love with my wife, that it hurts me to touch her hand, because love far exceeds my earth-bound self, it radiates from the tip of my fingers. Then, too, I have the feeling as if something inside of me would burst and rend. During these moments I am 'way beyond myself, I am closer to heaven." During the course of the treatment a characteristic change in the sado-masochistic attitude of the patient had become apparent. The more E. K. began to understand by experience the spontaneous readiness of himself and of his wife for devotion to each other, the less he needed whips and chains. At first he needed only to know that these instruments were accessible to him in the bedroom. Soon he was not even interested in the presence of the former tools of his sadism.

We have observed how in this existence E. K. has become more and more limited in his possibilities by the family idol "work" and its high priest, his father. This resulted in his being forced to exist in the world as a gray clod, and sheathed in a steel armor. Under the "Sgussmen" whip E. K. wandered restlessly in the world,

rushing from one business transaction to the next, with the only aim to "get ahead" and become a "superman" as a money maker. In such a world there was no rest for him, he could not feel at home anywhere. Neighbors were enemies, and he had to be on the alert all the time. Therefore he had been "terribly lonely" throughout his youth and adolescence. He was an isolated being in the sense of Stirner [28]. He was limited to a purely personal, egotistic point of view and to purposeful actions. He was cut off from his surroundings as well as from the inner world of his own emotions and from the basis of his existence. He was placed into a meaningless vacuum, into a life which he wished "would be ended as soon as possible." He found himself in a world to which only his intellect had access, but not his heart. Therefore he was separated by a wall of "gray glass" from his environment, and his surroundings seemed "cold and dreary" to him. Only once, when he read lyric poetry at the age of 11, the mode-of-being of love had ventured out from below the heavy cement ceiling of the cellar-like prison of his home. However, it was immediately covered over by the biting irony of his father. Such a poor and existentially empty life knows no way out of the horror of its vacuum, except to "get ahead" in the material world. The only help seems to be to make money, to overwhelm and devour the surroundings in order to refill the existential hole [29]. This is the reason for the inexorable urge and compulsion for action and for the untiring fight of competition. The only sources of pleasure for such a form of human existence are success of these intentions, powerful triumph and conquering in their active or passive form. An existential

[28] M. Stirner: Der Einzige und sein Eigentum, 2nd edition, Leipzig.

[29] Compare L. Binswanger's Moloch- und Lochwelt in Geschehnis und Erlebnis, p. 265, and Der Fall Ellen West, Sonderdruck, p. 46.

being, who has to live in such a way, will always meet with resistance because this replenishment means destruction of the intrinsic value of all coexisting things, and a real state of being devoured. Each resistance which E. K. met against his only possible form of living and broadening of existence, against the self-glorifying abuse and the unscrupulous devouring of his surroundings provoked a "terrible hatred" in the patient. His experience of this "reaction" demonstrates clearly, that the phenomenon of hate has never been justly dealt with scientifically, if it is only conceived as an act of "intentional interest" (Brentano) or as an "affect" which can "suddenly turn" into other "affects," even into love. No less apart from the real experience of hate is its abstraction to an "aggression drive" (Adler, Freud), which has its analogon in the reduction of love to the "sex drive" [30]. In order to do justice to the reality content of hate, hate must be considered an original, fundamental form of existence. In the case of E. K. everything certainly speaks for the fact that he—as a hating person—exists in the world in quite a special way. The outlines and limitations of all concrete shapes just don't become transparent, and these shapes and figures do not manifest beauty and loveliness as is the case in the enthusiasm of the mode-of-being of love. It is impossible that the absolute "superworldly" image could ever be experienced by a hating man through the presentation of the separate concrete forms. On the contrary, E. K.'s hate drags all and everything out of its eidos, out of its totality and its very essence into the objective worldly reality. Moreover, his hate drags each concrete factual form into an infernal chaos. Hate is so alien to all richness and loveliness of form and shape that it dis-

[30] Aside from the fact that such a coordination of aggressions with the "drives" in itself is not possible, as shown by H. Kunz in his book "Die Aggressivität und die Zärtlichkeit," Bern, 1946.

torts everything to an ugly "deformed" appearance [31]. In the patient's life the entire world is twisted by his hate "to a grotesque and dwarf-like tightness." His hate tries to annihilate the world as well as the patient himself forever, reducing both to dust, because hate does not only destroy time and space of the world, just as love overcomes it, but because hate,—as does love—reaches beyond the separation into subject and object. A good example is found in Shakespeare's "King Richard III" where Lady Anne's hate distorts the murderer of her husband to "poisonous vermin" and her hate even makes her wish that his unborn child will be "misshapen, destitute and premature, frightening the hopeful eyes of his mother with his horrible features." In the saga of the Nibelungen, Kriemhilde's hate and all its consequences culminates in an orgy of revenge, in which her world and she herself are finally destroyed.

However, not hate but fear is the ontologic antithesis of love, as we have indicated before on p. 47. Only in the state of fear the complete emptying and annihilation of all worldly and superworldly-eternal meanings will occur. With this statement nothing is said about the "metaphysical reality" of this superworldly-eternal existence in itself; we think only of the factual possibility of experiencing the unearthly eternity. Hate, however, "aspires" only destruction of the earthly, resisting form of existence, of the "present state of things," of the existence in its concrete, isolated, opposing, stubborn status. For this reason, Zilboorg [32] can express the seemingly paradoxic statement that suicide, which is frequently committed by primitive races as a deed of revenge and a reac-

[31] Franz v. Baader has already indicated the "hate content" of this aesthetic word in his "Religioese Erotik", 15.

[32] C. Zilboorg: Suicide among Civilized and Primitive races. Am. Journ. of Psychiatry, 92:1368, 1936.

tion of hate directed against relatively unimportant disappointments and refusals of the opposing surroundings, has its origin in the "instinct of self-preservation." Zilboorg continues: "It is this instinct, shifted into the psychologic field, that drives the human ego to assertion of immortality, and thus to phantasied preservation of the ego through death."

The patient E. K. himself explains quite clearly that his so-called love could not release him from his narrow world of greed and hate as long as this love was confined to the normal sex life. However, his normal sex acts were far removed from a really loving sex relationship. In his sex acts the many possibilities of male-female union were reduced to a procedure which concerned only his own shut-out body and his isolated instincts; his spiritual human individuality took no part in it. Accordingly, E. K. experienced no happiness or delight in these orgasms of physical-sexual functions. For in his hate-world, which is limited to clod-like and ironclad things the female being also becomes "distorted," it assumes the meaning of a material merchandise of a certain "monetary value," or of a repellent armor. It was far beyond his power of understanding and experience to consider the possibility that an individual woman might give herself to him freely out of bestowing love, and that her body could express an ardent desire for a loving sex union.

However, women did not represent only an opposing barrier and a limitation for him as did all the other given objects of his hate-world. Somewhere deep inside, he sensed a core of life of a different sort in himself and also hidden behind the heavy walls of the adult personality-casing of a woman and below the cold marble front of her skin [33].

[33] In this connection the statements of J. Sadger and O. Rank concerning the significance of the skin as possible barrier and separating physical layer also become more sensible. When viewed in

This foreboding was sufficient to distinguish the patient from a person who is capable only of hate. E. K. being a sado-masochistic pervert was not interested just in the destruction of the female. If he had been purely a hating person, he would have felt nothing else but life-opposing barriers in the concrete forms of the world, and he would have confined himself to destroy them all. He used all the tricks of his perverse phantasies, all the technics of his intellectual and physical overpowering, all his ways of forced breaks and burstings to reach the hidden love depths of women and of himself. Factually, this depth of love was buried to him and hidden from behind walls and obstacles of his clodlike world, but potentially it was still accessible to him in this world—in contrast to the all-hating, all-destroying person. Therefore his relationship to women assumed significance to him only from the time on when he could transform these procedures into reality. The experience of E. K. demonstrates clearly that the victory and the destruction of barriers in themselves were not the essential aims that he wanted to reach, and they were not the source of his intense sexual-erotic experience. This had been the assumption of all previous authors, beginning with Krafft-Ebbing and Eulenburg to von Gebsattel. It is true that some kind of pleasure, of revenge and of triumphant power were a part of his sensations when conquering a woman. But he asserted that he had experienced pleasures of that same sort when he overcame

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this light, the otherwise grotesque conclusions and theoretic speculations of these authors on the origin of masochism from skin-eroticism, or from being bundled up during infancy, or from the pleasant transformation of the pains when being born assume a certain meaning. Furthermore it now becomes clear why the exciting of the skin in sado-masochism must necessarily bear the character of pain, which always indicates an injury to the integrity of the physical or psychic limits of the individual. Sadger completely overlooked this particular problem.

and destroyed his business competitors. E. K. stated that these feelings were even more intense when dealing with business men than when he was in contact with weak women. He declared: "This lust of hate within myself differs widely, as day compared to night—from the much deeper shared erotic pleasure which arises when I have 'opened up' a woman and rendered her gentle and non-resistant. Then the melting water of her tears indicates that the ice is broken and that the time has come when my maleness can communicate with her innermost female being. We can fuse together and a common current of electricity unites our bodies." It was this specific erotic unification and love experience and not the destruction which E. K. was able to differentiate distinctly from the pleasure of conquering, and which he tried to reach with his sado-masochistic relationship through all the barriers of his world. However, the obstacles of his peculiar world were so enormously rigid and resistant, that love could not simply melt them, but had to use forceful material means. Therefore, E. K. had to break down the "dignity of the woman," the proud resisting "sheath of personality" of the adult, civilized and responsible individuality of his female partner with his insults and moral humiliations. He had to listen to their whining at his tortures, and he had to turn them into helpless wailing children, so that they could prove to him their gentleness and obedience. He had to feel how the physical pain cracked open the bodily shell of the woman just as he himself had experienced on his own body how pain can rip open all walls and can penetrate to the point where "a person really exists," to the "nerve of life," to the "very thing." The bloody wheals on the skin of his partners were necessary to show him that the woman's blood was boiling and soaring towards him. Or he himself had to be passively masochistic, had to have "his stiff frock coat ripped away from

his body" by the women. With their humiliations, his female partners had to tear the cloak of his responsibility and they had to degrade him to a nonresistant "boy." In this drastic way, the loving "will to union" of a sado-masochist makes use of the "worldliest of worldly technics," namely destruction and deformation, to break open the earthly-finite barriers of the clod-world, since they could not be overcome and permeated by love in any different way. In the beginning of his psychoanalysis E. K. reported the following dream, which sums up most pointedly the entire meaning and content of his sado-masochistic perversion. He found himself upon a vast glacier and he knew that his mother lay buried beneath the ice. He hacked on the glacier with a heavy ice ax in order to gain access to her and to get her out, but he did not make any headway. He became so desperate that he groaned loudly and he woke up from his own sigh. Even in his dream existence the hard ice-cold spirit of his father-world had barred from him the mother, the symbol of everything lovable, and this barrier was so strong that not even the strokes of an ice ax could penetrate this crust.

E. K. can be used as a good example to demonstrate that aggression, deformation and destruction are not aims in themselves, not the "nerve of life," but only worldly instruments of erotic impulses. When his female partner "really played ball," when she experienced real pleasure at his tearing to shreds the barriers of her locked-in "femininity and sensuality and the marble front of her skin," then his love to this woman was strongly intensified. The same was true when she in turn with her beatings would set free his own "imprisoned manhood." He is deeply grateful "for this gift," for the yielding and opening up, for obtaining for himself the possibility to shed his rigid demeanor, to be able to abandon the stiff "Mr. K." and

"return to nature," to the "old Adam." In moments like these a "great feeling of happiness" overwhelms him.

It is most important to note the sharp qualitative difference which E. K. describes as existing between the lust for seizing "within" his clodlike world, which he himself characterized as a "lust within himself," and the much more profound, mutual "erotic lust." The psychoanalytic theory has built its picture of man on the basis of pleasure, of a general pleasure principle, on the concept of the libido energy without quality. The psychoanalytic theory has pronounced this the basis of its understanding of man. In contrast to real experience—as can be noted from E. K.'s statements—this theory has not only rendered absolute the instinctual force, it has also almost nullified the qualitative differences of the various forms of pleasure in a quantifying exact-scientific tendency. Without any further consideration, all oral and anal pleasures are called libidinal or erotic ones as the pleasure of an erotic communication. Therefore, the psychoanalytic theory also speaks of oral or anal eroticism.

However, when we stick to the reality of the experience in itself, the phenomena in our case seem to indicate that the common basis of all the different forms of pleasure does not seem to be an abstract principle of lust, but there appears to be quite a different common ground; in each instance we can detect a broadening of the form of existence. The self-broadening and world-broadening of love can be explained as a true maturing and self-increase, it represents a qualitative transformation to higher unities of love fullness. In contrast to this the possible broadening within a clod-world can consist only of quantitative addition of things. The vast difference in the experience of pleasure of possessiveness and hate as compared with the sado-masochistic pleasure of communicating, which

E. K. calls as different as day and night, can be explained only on the basis of these lust-backgrounds, i.e., the very different worlds, and not on the basis of a leveling of pleasure, as does the psychoanalytic theory.

The fact that frequently the physical tools of both forms of lust are the same need not confuse these qualitative differences of pleasure. The mouth (aside from its "objective nutritional function as an organ," which is not experienced but only discovered "objectively") serves unequivocally for the clod-worldlike yearning to eat, to devour, to overwhelm, whereas in a kiss the mouth is definitely the physical organ of expression of the dual mode-of-being of love. Some mouth actions can cover simultaneously both worlds of significance and both qualities of pleasure, e.g., when eating some food which was a gift of the beloved person. At this point we would like to maintain in contrast to H. Schultz-Hencke [34]—that even the hole-and-clod world has its most intense pleasures of a specific quality. From among the corresponding "ways of attitude," Schultz-Hencke only emphasizes the "character" aspect, the "retentive" and "captivative" aspirations, he overstresses all these and allows the "lustful" only a place as "sort of appendix" to the character.

In an analogous reactive tendency against Freud's libido theory K. Horney goes even further in stating that no other organ stimulations than those of genital origin, not even the stimulation of the mouth in kissing, may be called sexual, whether they occur during the normal love play or in the perverted sex act, because—Horney says—"the ultimate satisfaction rests with the genitals" [35]. In the normal loving sex act, however, the entire body with all its organs is included boundlessly in the erotic experience, in the sexual perverted act those body parts are still

[34] H. Schultz-Hencke: Der gehemmte Mensch, p. 51.
[35] K. Horney: New ways in Psychoanalysis, p. 51.

included in it which are left capable of being sensually stimulated and which have not yet been "covered up" by the world of anxiety, fear and rigidity. Accordingly, in this connection of love-unity, all physical sensations are experienced as being of specific sensual-erotic quality and in this case, but only in the case of love-communication, even the anus can be accepted in the mode-of-being of love, then becoming really "anal-erotic." The intensity of excitement, however, varies from organ to organ, and normally the "sexual body" culminates in the genitals, "sharpening itself to a point" (von Gebsattel).

Among E. K.'s various efforts to penetrate and break down the barriers we especially want to mention his setting fire to the bed of a very resistant woman. This fact may help to explain the psychology of certain perverse pyromaniacs. The unyielding partner was supposed to melt in this fire. E. K. said that her blood should have been forced into red-hot boiling agitation by the roaring flames. The symbolic meaning of fire is to resolve the earthbound rigidity of objects, to lift up their secret insides and to impart an impressive movement to the originally stationary, unalterable things [36]. It seems to us that all previous investigations on the psychology of pyromaniacs are in need of an anthropologic foundation. We refer to Schmid's work [37], who interprets the act of setting fire as an attempt at sublimation, which has been caused by archaic regression and has gone astray, and we also mention O. Pfister's justified libido-theoretical criticism of Schmid's work [38].

[36] Concerning the symbolism of fire, compare G. Bachelard: La Psychoanalyse du Feu, Paris, 1938.

[37] H. Schmid: Zur Psychologie der Brandstifter, Psychologische Abhandlungen, published by C. G. Jung, Wien, 1914.

[38] O. Pfister: Ist die Brandstiftung ein archaischer Sublimierungsversuch?, Int. Zeitschr. f. aerztl. Psychoanalyse, vol. 3, 1915.

E. K. experienced a tearing up of his "shell" from the outside as well as a blasting of his crust from the inside, using his technic of chaining, and strangulation. Here he was able to stress much more definitely than in the case of his other acts of violence, that it is irrelevant for his experience whether he is the active or the passive partner. We observe most distinctly, how both variations of experience can be closely interwoven. To him each form of chaining and choking represents a maximal increase of the limitations and anxieties of the world. Thereby he experienced how his life was "compressed" so much that it finally "exploded" from the inside, the rigid barriers of his world broke down and his innermost lust was set free. He expected the "highest degree of blissful liberation of lust" from such a strong compression of his existence into the chains of anxiety and violence that only a lust murder could break them; this final act of violence which disregards the worldly survival of the individual, reducing it to insignificance, and which tears down boundlessly the bodily walls. Again it was not important for his imaginative experiencing, whether he himself or his partner would die and thus overcome death in the erotic union.

E. K. summarizes this anxiety-pleasure experience in the unanswerable question: "I never know whether the fear is stronger than the pleasure or vice versa." It seems to us that this statement expresses perfectly the systolic-diastolic heart-beat of existence, if only in its sadistical distortion and confinement to the physical-instinctual spheres. It reaches from the systole of the worldly limited narrowness to the diastole of the eternal bliss of love [39]. This statement also shows plainly that the problem as to how pain, sorrow and fear can suddenly turn into sexual pleasure does not actually aim at the truth of the phenomenon, although this question has always regarded as the

[39] Compare L. Binswanger: Grundformen, p. 97.

core of all the sado-masochistic perversions by the explaining and objectificating psychology. All answers, which this psychology has to offer seem to us forced, artificially constructed, and most unsatisfying. As an example among a great number of similar views we quote S. Nacht's monograph on masochism [40]. Concerning the erotic form of masochism the author mentions the physiologic proximity of the pain nerves of the buttocks and the sexual fibers. From this nearness he derives the possibility of a "couplage: douleur et sensation érotique." In typical mechanistic fashion he explains the anxiety as it appears in the masochistic perversion as a derivative of the aggression instinct, and he simply "sexualizes" both of them, the fear together with this instinct. Loewenstein [41] supports this point of view. According to other psychoanalytic investigators (Reich [42], Reik, [43]) pain is converted into masochistic pleasure either because other instinctual gratifications can be bought with pain and punishment, or because through being beaten a much more serious fate can be avoided, namely castration. Lately, Reik (*ibid.*, p. 65) has mentioned the "osmosis of pleasure and anxiety." Reik finally tries to solve the riddle of masochism by saying (*ibid.*, p. 191) "The urge for pleasure is so powerful that anxiety and the idea of punishment themselves are drawn into its sphere and they are finally established as the pleasure aims, as if to scoff at every threatening intimidation."

However, upon close inspection the anatomically close "couplages: douleur et sensation érotique" as well as the purely psychic "sexualizations" of anxiety and aggression

[40] S. Nacht: Le Masochisme, Paris, 1938, p. 51.

[41] R. Loewenstein: L'origine due Masochisme et la théorie des pulsions, Rev. fr. d. Psychoanalyse, *10*:302, 1938.

[42] W. Reich: Der masochistische Charakter, and: Charakteranalyse, Wien, 1933, p. 248.

[43] Th. Reik: Masochism in Modern Man, New York, 1941, p. 127.

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instinct and the "osmosis of pleasure and anxiety" seem to be nothing but physicalistic speculations. They offer no understanding at all of the supposed transformation of pain into pleasure and they do not say anything about the real meaning of the perversions. On the other hand, Reich's and Reik's conclusions do not seem convincingly proven to us by their quoted case observations.

K. Horney [44] characterizes the "world" of the masochist very well when she calls it: "Hard and begrudging, and there is no such thing as spontaneous kindness." However, using the "character" as the starting point for her studies, she only deals with the "worldly" aspect of masochism, since "character" only reveals the limited, part-acting quality of an individuality. We encounter the same point of view when we study the writings of the "anthropologic" authors. Concerning the main problem, the "transition" of pain to pleasure, Horney expresses herself in a rather vague and unsatisfactory way and she comes back to "the philosophical truth, that at a certain point quantity is converted into quality." In the special case of masochism this means that the increase of pain to an excess can serve "as an opiate against pain."

H. Schultz-Hencke [45] explains the sado-masochistic perversion as original autochthonous coupling experiences between strong emotions or inner tensions with sexual excitements in the sense of a "conditioned reflex." These two more or less accidentally linked stimulations do not necessarily have to have anything in common. However, neither the origin nor the persistence of the sadistic perversions as described by Schultz-Hencke, fits into the pattern which has been established by modern physiology for the conditioned reflexes [46]. This speaks against the

[44] *Ibid.*, pp. 262, 273.
[45] *Ibid.*, p. 55.
[46] Compare W. H. Gantt: Recent Works of Pawlow and His

"explanation" which Schultz-Hencke offers, and which we can regard as a capitulation before our questions.

Another objection to his explanation may be raised by mentioning that a so-called "coupling" with sexual stimulations or an "irradiation" upon the sexual sphere is not always possible to the same degree with all emotions. Rarely does anger, even violent anger, "induce" a sexual stimulation. Anxiety and aggressive impulses, however, very often are associated with sexual orgasms; in the anxiety pollution, for instance, and in the wild games of boys. Therefore there is no doubt that any mechanism of mere coupling or a transformation of some quantities of stimulation can never define the essence of the sado-masochistic phenomenon. The decisive factor is the qualitative vector of the nonsexual "component," its ontologic meaning. We can only hope to understand the deeper connections between the two "coupling members" from their anthropologic significance. Concerning this essence of anxiety and destruction, E. K. tells us that with the help of both—of anxiety by generating an inner "life compression," and of destruction by working from the outside—the existence can break the resisting barriers of the "clod-world." By means of both of them he was able to break a path into the world for the mode-of-being of love, which leads deep down into the physical-instinctual form of existence of the sexual love experience. It is quite obvious that the barriers of the individual are threatened by the highest intensity of all other "moods" or by any other vital stimulation. This makes it possible that under certain conditions all states of powerful excitement, like anxiety or destruction, can force open the

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Pupils, Arch. of Neur. *17*:514, 1927, and Experimental Approach to Psychiatry, Am. J. Psychiat. *92*:1007, 1936; also E. Kueppers: Kritisches zur Lehre von den bedingten Reflexen, Deutsche Zeitschr. f. Nervenheilk. *3*:215, 1929.

worldy covers of love and let love break through in the form of a sexual orgasm. But it is not permissible to derive the sexual excitement from acts of violence or from any other "strong emotions" or to regard sexual excitement as a transformation product or a radiation of such acts or emotions. In the case of the sado-masochist E. K. we can see very clearly that the humiliations, pains and fears are only his heavy weapons to blast the resisting covers and walls, the crust which, in his world of gray clods and iron armor, fence in and isolate rigidly the mode-of-being of love in the bodily and intellectual spheres. Using these weapons, he can gain access to the loving core of human existence, to the love-union of male-female essence. Obviously in such a violent process of tearing apart and being torn apart a large portion of the full humanity of the partners is lost and a complete dual love-union of two equal, independent individuals is obviated. However, with E. K. the destruction of the shell did not necessarily have to go as far as annihilation of all human qualities. His partner was allowed to retain her free will, in fact she *had* to retain it. E. K. needed to feel that there was another human being present, as long as her inclinations were in accord with his own. Thus E. K. was able to experience a relatively gratifying love-union, despite all his worldly obstacles. However, as his subsequent neurotic disease proved, this gratification was not sufficient for the potential abundance of his individuality. The love-union which E. K. knew was richer in experience than many so-called normal love affairs afford; it was rich enough for him to call it not only an experience of pleasure, but to speak quite frequently about feelings of great happiness. The word happiness expresses the experience of a broadening which includes the personal sphere of the individual, it is not confined—like the experience of lust—to the physical-sensual range.

In a somewhat more realistic fashion than the abstracting and reducing psychoanalytic theory, von Gebsattel has considered the essence of masochism from quite the opposite point of view of the "anthropologic" theory. He tried to understand this perversion from a "wish for surrender, while being incapable to surrender." However, just like E. Straus and H. Kunz, von Gebsattel sees in sado-masochism only the "worldly," finite, "superficial" aspect of the phenomenon, and accordingly, from this distorted perspective, he misjudged its entire meaning as mere deformation. In the "pain-addicted behavior" he only sees the movement "from above to below, from the height to abasement, from fullness to poverty, from the total to partition, from bringing into life to killing, from the affirmative to negation, from shape to misshape, from being to nonbeing" [47]. For him the secret meaning and the aim of this perversion are exhausted in this movement. He overlooks the fact, that this "earthy" purposeful character of the sado-masochistic deformation represents only the one, the peripheral worldly aspect of the perversion. Also he does not take into account that the most important and frequently successful purpose of the aggressive sado-masochistic practice consists of conquering the world of hypertrophied obstacles and thick shells and of breaking through the inability to love and to surrender in order to achieve a love communion all the same, even though it might be a very limited one. This can be illustrated very well with the existence of a person like E. K. As *the* very source of his sexual-erotic ecstasy he experienced "the flow from one partner to the other," opened up by the sado-masochistic breaking of the shell, the "shared electricity" and not the "deformation" in itself. The aggressive drives and practices, the beatings and humiliations were for him only an "overture," as he himself states

[47] V. E. von Gebsattel; Suechtiges Verhalten, *ibid.*, pp. 137, 183.

clearly "an overture in the two-fold meaning, merely in time—and then also as an opening up of the innermost, of heart and emotions." In the same way our exhibitionist made an overture to his erotic experience, when he startled the women, when he "moved" their "arrogant" personality and rendered them "helpless" like children. For this reason alone E. K. lost interest in the tools of his sado-masochistic overtures, the whip and the chains, and they became superfluous for his attaining the sexual-erotic experience of union, during the process of the loosening up of his world in the course of his treatment. He finally reached the point where the mere touching of his wife was sufficient to "lift him above the earthy things," to "bring him closer to heaven."

Earlier in our investigation we had occasion to doubt the validity of the "anthropologic" theory of perversions as it had been developed so far, when we were struck by the following paradoxic facts. How can a mere movement from top to bottom, from being to nonbeing "cause" sexual excitement and a relaxing orgasm, sexual intercourse and sexual orgasm being always definite manifestations of love, even though love is confined in them to purely natural modes of expression, and even though love in such isolated form is often abused in various secondary mental ways? Accepting von Gebsattel's point of view, the capability of a sado-masochist to experience an orgasm cannot be explained unless we apply mysterious constructions of coupling and transformation, which had to bring about such a conversion of significance as is done in the psychoanalytic theory of sadism. The capability to experience an orgasm is important here, because only through this fact the disturbance becomes a sexual perversion at all. The description of von Gebsattel does not explain the essence of a sado-masochist; rather it concerns a true hater, as E. K. was at the time of his earlier periods of hate and fury, when he wanted to reduce himself and the world to

dust. But he was able to prevail over this sheer hate-world by practicing his perverse sado-masochistic love affairs which enabled him finally to experience a certain degree of erotic sexual submission. These procedures liberated the mode-of-being of love to such an extent that he succeeded in being grateful to his female partners for their "gift," the deliverance from rigidity.

For this reason and because the destructive impulses (H. Kunz) did not represent the "living nerve center" (E. Straus) of E. K.'s sado-masochistic perversion, his statements and experiences are in strong contradiction to von Gebsattel's conclusion, though this conclusion is quite logical within von Gebsattel's theory, that "a love partner who is able to experience pleasure herself should 'spoil the game' for the sadist, because the experience of delight by the victim is proof against a successful destruction" [48]. In our case of E. K., however, it was most important for him that his partner also experienced full pleasure in beating and in being beaten. He states that—in order not to spoil his erotic experience—she had to be able to "really delight in suffering." A patient of Sadger [49] declares: "When I scratch a man I must feel that it hurts him and makes him feel good at the same time. When I notice that he does not enjoy it, my pleasure is gone." This "love condition" with its clear-cut relationship to the partner refutes the theory of the essential reflexive character of the sado-masochistic perversion as upheld by Straus [50], von Gebsattel [51], and Reik [52] who also supports this theory in his assumption that phantasies are the true source and

[48] E. V. von Gebsattel; Suechtiges Verhalten, pp. 127, 128.

[49] J. Sadger: Ueber den sado-masochistischen Komplex. Zeitschr. f. Psychoanalyse und Psychopatholog. Forschungen, *V*:160, 1913.

[50] E. Straus: Geschehnis und Erlebnis, Berlin, 1930, p. 114.

[51] E. V. von Gebsattel: Ueber suechtiges Verhalten im Gebiet der sex. Verirrungen, p. 128.

[52] Th. Reik: Masochism in Modern Man, New York, 1941, p. 169.

the origin of masochism. At this point we want to mention in addition, that E. K. states convincingly that he had experienced a much greater pleasure when he actually exercised his sado-masochistic practices on real women than when he just indulged in phantasies. As soon as he began to perform his perversions in reality, he gave up his phantasies entirely and nowhere in his experiences can we observe that he experienced his partners more as mere materialized self than is the case in normal sex relations. With regard to von Gebsattel's sadist, who merely daydreams and thus puts himself at a distance from the actual beating, we must state that such daydreaming and removal from factual practice can happen just as frequently with people who only dare to live through "normal" sex actions in their phantasy. The action of "putting it at a distance" is comprised in the "mere capability of daydreaming," but certainly not in the special sado-masochistic nature of the phantasies [53].

As a last objection against von Gebsattel's otherwise most informative presentation we wish to mention the fact that no trace of addiction or compulsion can be found in the sado-masochistic perversion of E. K. Von Gebsattel [54] calls addiction "essentially the mode in which the perversion takes its course." At the same time the experience of our patient is in disagreement with the opinion of H. Kunz, [55] who stresses the compulsive and addictive character of this perversion as an important distinction from the infantile expression of the partial impulses, which Freud called perverted. As in the case quoted by von Gebsattel, all merely daydreaming sadists may be addicted and

[53] Compare the *distinctly* nonreflexive character of the sadistic wishes in the communication of a patient by H. Ellis: Das Geschlechtsgefuehl, Wuerzburg, 1903, p. 154.

[54] *Ibid.*, p. 156.

[55] Zur Theorie der Perversionen, *ibid.*, p. 13.

compulsive, just like those sadists, who with the aid and despite their perverted practices may achieve only a very poor love experience. Evidently all forms and degrees of impotence occur among perverted people, too; in fact it occurs more often among these people with their typical strong "worldly" crust than among average persons. However, in the case of E. K. addiction as well as compulsion were absent. Thanks to his sado-masochistic actions he was able to experience a relatively gratifying love union, and he had no guilt feelings concerning his perversion. In our exhibitionist E. S. we did note a trait of addiction; this, however, was observed only after sexually unsatisfactory perverse actions. Consequently we believe that neither addiction nor compulsion are inherent in the sexual-perverse phenomena as such. They are general consequences of insufficient love possibilities, or—as has been discussed briefly in the case of our kleptomaniac E. P.—they are secondary effects of all kinds of neurotic narrowing-in processes of the world and the self.

Furthermore, the experience of E. K. points strongly to the frequently disputed phenomenon of the simultaneous and interchangeable relationship of the sadistic and the masochistic attitude. Krafft-Ebbing [56] already was struck by this aspect; he, however, merely registered it as a curiosity. Freud gave an explanation by first representing masochism as a sadistic partial instinct, which had turned inward under the influence of guilt feelings. After he had conceived his hypothesis of death instinct, however, Freud reversed this relationship. We can discover the real meaning of these theoretically abstracting explanations and interpretations only if we contemplate them against the background of the state of world common to these phenomena. With this setting in mind it becomes obvious how a feeling of guilt can become the motive for a change from

[56] *Ibid.*, p. 156.

one behavior to the other. E. V. von Gebsattel [57] regarded as the anthropologically common factor of sadism and masochism the "single center," the "destructive countermovement" against the meaning of the "normative You-and-I relationship." The experience of E. K. demonstrates a completely different basic mutual reality, namely the thickly covered mode-of-being of love, restricted in his world by the overly great "barriers and crusts" of the clod-and-armor world.

Therefore E. K. states precisely: "It makes no difference whether I strangulate the women or whether I am strangulated by them; the important fact is that the strangulation takes place." To the sado-masochistic existence it only matters that his crust around the clod-world is broken in any which way, in order to make it possible for the mode-of-being of love to come into the world. Whether active or passive intentions and actions—relating to the surrounding world—are employed, is only dependent upon whether or not the partner represents the weaker or the stronger personality, whether, as E. K. explains, the partner is the more male or the more female type as compared to himself. Guilt feelings were not responsible for his turn to masochism, and therefore we observe in E. K. an unusually free vacillation between sadistic and masochistic attitude. Under some not decisive outside influence or condition he would tend to decide towards the sadistic variation, but only because he was afraid of losing himself in masochism completely and of not finding the road back, because in masochism he lost even more mental control over himself.

For the frequent coincidence of sadistic and masochistic traits, as well as exhibitionistic and voyeuristic tendencies in the same person, Freud coined the phrase that these

[57] *Ibid.*, p. 135.

perversions appear as *contrasting pairs* [58]. However, this contrast is not a very profound one, when seen from the daseinsanalytic point of view. E. K. with his free potentiality for active and passive experience, according to the more male or female personality of his partner as compared to himself, has confronted us with the important problem of the connection between sadism and masculinity on one side and masochism and femininity on the other side. Krafft-Ebbing [59] called sado-masochism a "monstrum per excessum," because he regarded both components of this perversion as a pathologic enhancement of the male or female behavior. Practically all investigators up to the present day agree on this. Hirschfeld, according to his theory of inversion, differentiated it somewhat; that same concept led Freud to postulate a special subdivision of masochism, the female masochism [60]. Most of his female pupils accepted this point of view [61]. The association of masculinity with sadism has frequently been derived in an "evolutionistic" fashion, meaning that "in order to obtain sexual satisfaction, a love-fight was always necessary for an individuum, a sacrifice of many wooers for the favor of the beloved. In this way an association was established between the shedding of blood and sexual pleasure. The sensation of violence connected with the battle could then, as Marro has pointed out, be suddenly transferred from the rival to the female and assume a sadistic

[58] Drei Abhandl. z. Sexualtheorie, Ges. Schr. *V*:33.

[59] *Ibid.*, p. 146.

[60] *Ibid.*, *V*:376.

[61] R. J. Lampl-de-Groot: Zur Entwicklungsgeschichte des Oedipuskomplexes der Frau, Int. Zeitschr. f. Psychoanalyse, vol. 13, 1927; M. Bonaparte: Passivité Masochisme et Féminité, Revue Francaise de Psychoanalyse, 1928. H. Deutsch: Der feminine Masochismus und seine Beziehung zur Frigiditaet. Int. Zeitschr. f. Psychoanalyse, vol. 16, 1930.

character [62]. O. Schwarz [63] opposes this older theory of a mere quantitative variation, in which he is supported by H. Kunz [64]. Schwarz states: "Male sadism as well as female masochism are by no means simple exaggerations of normal sexual masculinity or femininity. They are only an exaggeration of their digressions. The fact that during certain periods of cultural development brutality towards women was a sanctioned form of sexual relationship does not speak against this statement. In these customs a nonsexual trend only is expressed, the objectification of the female, who then is no more regarded as a sex partner, but as a possession, a servant, an object for pleasure, etc. These historic reflections are only important to us insofar as they serve to explain on a large scope the consequences of a principle which is at the same time the basis of the popular sex psychology, namely the correlating of the male sexual behavior with a man's attitudes in his other spheres of life. The European-American male is the active part, the conqueror, bent on possession and success in all nonsexual spheres of life. If a man transfers this, his nonsexual, attitude to his sexual relations, he mistakes their meaning and essence." O. Schwarz believes the same to be true for the derivation of masochism from a presumably preformed structure of femininity [65]. We maintain that with this formulation Schwarz mutilates a correct central core by reducing love to "sexuality," to a differentiation which seems to us most artificially constructed. In general, the active courting, the possessing behavior is considered the criterion of typical "sexual masculine behavior," not only of nonsexual masculinity. However, a new differentiation presents itself when the problem is removed

[62] J. Bloch: Das Sexualleben unserer Zeit. P. 623, Berlin, 1909.
[63] *Ibid.*, p. 243.
[64] *Ibid.*, p. 11.
[65] *Ibid.*, p. 242.

from its isolation to the level of a more complete anthropologic understanding of existence, where the question for all *modes of being in the world* arises. Here we are confronted with a distinction between a world of practical utility with its finite forms and purposeful intentions on one hand and with a world of unified, aimless, restful fullness of love on the other hand. From this point of view we recognize that in sexual masculinity as well as in masculine behavior in other spheres of life, so far as it concerns its male character, sexual masculinity shares the limitations and divisions of the finite world; there is essentially inherent a purpose which is directed toward conquering the partitioning of the world. In pure sexuality, however, the world of love expresses the unrestrained, aimless, nondifferentiated male-female give and take, though only in its anonymous physical-instinctual terms. Schwarz was correct in assuming that the conquering of the female does not appertain to male love as "love." This is true of sadistic exaggeration as well as for the form of "normal" male-sexual taking and conquering of the female. The "taking" and "conquering" of a woman with its accompanying primitive urgent organ-sensations [66], however, as well as the enticing of a man and the passive surrender on the part of the female, are characteristics of *male* and *female* love, as two of the many forms in which love tries to come to an understanding with the world of limitations, sorrow and partition. The stronger the inner or outer

[66] Freud has described these organ-sensations in the penis of a boy as "drives which the child cannot explain, dark impulses towards violence, towards forceful entering, breaking down, tearing open a hole." (Ueber infantile Sexualtheorien. Ges. Schr. *V*:177). With the help of this observation, P. Federn has derived the entire male aggression from these observations in a causal-genetic way according to the psychoanalytic theory. Federn also has regarded this "masculinity" alone as the core of the sado-masochistic problem, in the same manner as has been done by the "anthropologic" investigators.

worldly resistance against the full male-female love union, the more effectually the spirit of love must utilize the finite intentionality of male and female practice, the piercing and conquering, and the—by no means passive—enticing and opening-up in order to attain the total mode-of-being of love, even if excessive sado-masochistic activities have to be employed.

Three Homosexuals

In the perversion of homosexuality the concepts of male and female love, which were dealt with in the section on sado-masochism, play an especially important part. The homosexual love union is so obviously an anatomical contradiction to the usual division of human existence into male and female persons, that the problem of this partition becomes especially striking. Up to now psychology has not offered any clear definition of the meaning and the essence of masculinity and femininity. H. von Hattingberg [67] declares that psychic masculinity and femininity cannot be understood from a psychologic point of view "because the positive qualities of male and female being are beyond psychologic comprehension." Freud states that psychology cannot add anything to these concepts of masculinity and femininity aside from their purely anatomic-physiologic differentiation and cannot further elucidate them. "With each attempt at additional psychologic deduction," he says, "these concepts vanish into mere activity and passivity, and this is very little indeed." Therefore Freud [68] "is not able to explain the origin of the inversion (homosexuality) from any of the available material."

[67] H. von Hattingberg: Ueber die Liebe. P. 324, Muenchen, 1936.

[68] S. Freud: Neue Folge der Vorlesungen, etc., p. 157. Ueber die Psychogenese eines Falles von weiblicher Homosexualitaet. Ges. Schr. *V*:342. Drei Abhandl. z. Sexualtheorie, Ges. Schr. vol. *V*:20.

We agree that masculinity and femininity cannot be understood as long as one tries, as Freud does, to reduce these concepts to a dynamic abstraction (activity-passivity). Nor is there help in von Hattingberg's statement which defines psychologic comprehension as a seizing of essential facts by objectivating adjectives. However, masculinity and femininity cannot be defined in this manner, because they again are not objects, but modes of existence. Thus the core of the problem remains untouched, if the immense number of isolated facts and qualities of masculinity and femininity are used as a basis for an understanding; instead, using the daseinsanalytic method, the phenomenon should be interpreted in the original sense of the word which is derived from the Greek verb "φαίνεσθαι." This means that male and female acting, experiencing and recognizing should be looked at as two possible ways of self-disclosure of existence. Now the mere description of male and female love activity as representing two different ways of our existence to reach out of its worldly divided manifestations entity and fullness assumes great significance. The infinite number of physical and intellectual variations of the male conceiving, penetrating, recognizing life and of the female alluring, receptive, sheltering ways can always be described as two ways of realizing this one main purposeful attempt of human existence to achieve complete unity of male-female love fullness out of the worldly divided and limited existence. We see this happen in the "somatic" procedure of fertilization of the female germ cell by the male, and we can follow it "up" into the highest intellectual spheres, where it becomes most obvious in the philosophic creative process of an alchemistic adept with his "soror mystica" [69].

[69] *Compare* C. G. Jung: Psychologie und Alchemie, Zuerich, 1944, p. 645.

The perversion of homosexuality confronts us with still another big difficulty: the representatives of the other heretofore discussed perversions could be arranged easily and definitely in a certain sequence as far as reaching the love union is concerned. The first members of this series, the fetishist and the coprophiliac, were satisfied to find their state of existence and their picture of the world covered up by the worldly barriers of anxiety, shame and disgust, in such a fashion that love transparency was attained only through narrow slits of a heterosexual *Gestalt*. In the next cases on this scale, with the kleptomaniac, the exhibitionist and scopophiliac, and finally with the sadomasochist the narrowness, rigidity and resistance of their world had increased steadily so that they could not reach a love union unless they used more and more violent and forceful means to break down these barriers.

The large group of our homosexually perverted persons cannot be classified as easily as all these previous cases. A mere glance at the great variety of homosexual forms shows clearly that this disease must be subdivided into many groups. Each group is characterized by specific states of being and corresponding world concepts. Each single group, therefore, exhibits its special differentiated qualities and changing scopes of worldly resisting coverings-up of existence and limitations, and, according to them, its diverse attempts at breaking through the barriers with more or less violence. We hope to be able to demonstrate the most important homosexual subgroups with the following three cases.

1. A Psychoneurotic Homosexual Woman

We are dealing with a girl, B. T. Her mother was one of these Italian matrons who smother their children with their warmth, kindness and protective activities. She felt that it was necessary to pay a great deal of attention to her

family to make up for the father's reticence towards the children. He would hardly ever speak for weeks at a time, but in business among his friends he was most jovial.

Ever since childhood B. T. was afraid of her father and hated him because of his cold demeanor. She searched for protection which she found in her mother, and she held on to her until she practically became her shadow. Among her school friends she opened up and played the tomboy. Very soon she began to prefer boyish clothing. At the age of 14 she developed a deep attachment to a motherly school girl, which continued for five years, and physical-sexual manipulations were practiced. However, B. T. suffered from guilt feelings and inferiority feelings on account of the homosexual character of her love, and she knew very well that this relationship was not right for her. Psychoanalysis was begun as soon as symptoms of anxiety hysteria appeared. It was most striking to note that—in giving her history—B. T. expressed a feeling of great repulsion toward men. She experienced real hatred when she met men in uniform and she had an impulse to hit them in the face. The mere thought of intimate sexual contact with a man caused disgust and nausea in her. In her dreams, only the women were worthy of her love; they were kind and motherly. In these dreams the patient herself appeared in the figure of an 8 to 10 year old boy, frequently also as a child of nondescript sex. If men were present in her dreams, they were in rags, disgusting, lecherous, and dirty.

At the start of her analysis, B. T. had a lesbian relationship with a kind motherly woman, and she behaved toward her like a boy in his teens. After nine months of analysis she produced a most meaningful and decisive dream. In this dream the patient—in the figure of a boy as usual—was walking through a tunnel. In the middle of this tun-

nel she perceived a skeleton lying on the floor. When she approached it, the skeleton rose slowly and turned into a girl. The patient realized that she herself was that skeleton figure. For a while she and her double walked together arm in arm along the dark passage, until finally the dreamer merged completely with the skeleton girl. Suddenly she found herself confronted with a young man, for whom she felt an intense sexual desire. Never before in her life had she felt thus toward a man. From this time on femininity arose slowly in B. T. during her waking existence. Everybody in her surroundings noticed the change. She was told that she behaved more calmly and gently, and it was observed that she dressed in a more feminine fashion. She herself, to her utter amazement, found the bond loosening which tied her to her maternal friend. She could not imagine how "for God's sake" this friend could have ever been sexually exciting for her. Through no outside influence during the following year her erotic tendencies were directed towards more "male" females. Finally she got stuck for a few months with a very virile female artist, until one day B. T. fell in love with a somewhat feminine man. For the first time she was able to experience with him a completely happy, satisfying sexual love relation. This seemed to her like a miracle and she said: "A year ago I would have never thought it possible. I would have laughed at anybody who would have predicted that I could feel even a trace of love for a man, and now this man means more to me than all the treasures of the world. I could not be more surprised if our lake would turn red by tomorrow."

We believe that we can interpret this story of B. T. as follows: Until the beginning of psychoanalysis her existence had been limited to the existential form of a little boy or even to the sexually undifferentiated state of a child. The development of B. T.'s own femininity had been

retarded by the frightening figure of the father and by the overactive and overwhelming love and preponderant personality of the mother. In accordance with her confined, stunted mode of existence, her mode of love was likewise limited to a child-mother or a son-mother form. We call this love perverted mainly because the desire for physical-sexual communication is incorporated in this love, corresponding to the bodily maturing of this existential being, which was ahead of her psychic maturity, since physically a mere child-mother entity had persisted. It is most meaningful, that in her dreams B. T. regularly saw the wishful image of her beloved mother-figure equipped with female as well as with male-female, androgynous sex attributes. Since she herself had realized so very little of a complete male or female existence in her actual personality, only such an androgynous partner was able to complete for her the love fullness of human existence. Here again we encounter the phenomenon which we discussed in our case of fetishism (pp. 52–55), namely the psychic reality of the sexually undivided totality of human existence, which can be experienced in love.

Our experience teaches us that the conditions in the analogous case of homosexual men is just the mirror image of the above described happenings. The men who actually live only their childish or girlish mode of existence, being unable to realize their own full masculinity, have to love adult, fatherly men in order to accomplish the totality of human existence. Therefore the frequently stressed intensive attachment to the mother cannot be regarded as the *cause* for their homosexuality. Both phenomena together must be interpreted as two parallel forms of expression of their own childish underdeveloped personality.

The psychoanalytic development of B. T. seems to offer definite proof for this statement. After the meaningful "resurrection dream" the formerly completely covered

realms of existence unfolded themselves increasingly in her waking existence, too, and soon she did not have to lean any more toward motherly love partners in search of her own missing femininity. Now her dream figures as well as her actual love partners could assume more and more male character, parallel to the development of her own femininity. Consequently, before that time, while her own femininity had not been "there," not "been in her world," but had been repressed, to use a psychoanalytic term, no love transparency could be inherent in the male forms of existence, which complement femininity in the love union. On the contrary, these male forms of existence were necessarily experienced as the worldly barrier of the father image, which had always threatened and violated her own personality and therefore had only provoked hatred.

Such personality-and-love development as we have shown in the case of B. T. and as can be frequently encountered in psychoanalytic practice, is important beyond the realm of homosexuality. We see in it a further concrete demonstration of the reality, validity and effectiveness of the androgynous human image, which becomes an actual fact in the existential fullness of love union.

The homosexuality presented in the next case, J. W. (male) shows a quite different nature of the narrowing of world and existence and, together with this, of the limitation of love transparency.

2. A Psychotic Homosexual Man

J. W. was the son of a severely "neurasthenic" mother and of an autistic, eccentric father. The patient remembered clearly back to his third year that at that time the world seemed to him strange, incomprehensible, like a stage. His own life seemed to him "dull and mediocre." Toward the end of grammar school he had great difficulty

in concentrating upon his work. After his final examinations at school he suffered from "shrinkage of the scalp and of the heart muscle." He also complained that the world was flat to him and that the colors of the trees and houses appeared to him as dull varnish. He lost his sense of "perspective," so that trees and houses situated in the foreground of a landscape appeared as though painted upon the mountains in the background; they seemed pasted together, and looked like a "Japanese woodcut." When he had to prepare for a premedical examination, he became confused for a few days. A neurologist was consulted, who diagnosed an acute schizophrenic episode. However, when this same neurologist happened to see the patient again five years later, he could never have made a diagnosis of a psychosis. The only striking factor then was a "schizoid" reservation and a lack of interest in his surroundings.

Several enlightening love experiences ran parallel to the psychotic development. In junior high school J. W. fell violently in love with a young girl who happened to be his cousin, and this event interrupted for the first time his heretofore "dull and mediocre" life. His love gave him "heavenly bliss", it threw him into a "real passion, as if two fires united to a single high flame, illuminating the entire universe." After one year, however, although this love still was "a source of joy," "an exaltation," it was nothing more than "actually a mirage." With increasing schizophrenic flattening of his world, with the existential emptying of his individuality, this love for his cousin became more and more a burdening problem. On the one hand he wished to "hold on to this little bit of joy," on the other hand he felt too weak for love and was completely exhausted after each sexual as well as nonsexual contact with the girl. She, too, "had lost her coloring." She "paled" and did not "radiate" any longer. In order to

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"experience love with her" he had to strain himself and was "overexerted." Finally it seemed to him as though his heart and scalp ruptured under the strain. When he was with her, he constantly had to grit his teeth in order not to burst apart and lose himself.

This dilemma was solved for him when he suddenly fell in love with a man who was three years younger than he, and soon the love affair with his cousin was forgotten. All this happened shortly after the acute schizophrenic break before his examination. Never before in his life had he experienced an erotic feeling toward a man. Now he felt "blissfully happy" with his friend and soon a physical-genital relationship was established. He thought that in such a love for another man one remained much more stable. Since the love partner was also a man, one is not "so much torn open as in the case when loving a woman." A love affair with a woman is like "digesting foreign food"; in a love affair with a man "there is no need to reach out so far, in a human way." There is no danger of losing oneself; on the contrary, even one's "manhood" can be found in the partner, because he too is a man. One can collect oneself within the male partner, one can restore one's self instead of being emptied out, as had happened before with the girl. Indeed, he felt himself grow much stronger in this love for the male friend and this showed up in a complete remission of his disease. "Through the love of my cousin I had become completely empty and barren, now my male friend replenishes my masculine strength." "Together with him I am a complete man; women do not exist any more for me in this world."

To us the experiences of J. W. are worth mentioning because here we can witness before our eyes how an existential state and a world conception become narrowed and shrink slowly during the course of a schizophrenic process. This human being, in whom even "scalp and heart muscle"

contract, is less and less able to "reach out" for a broadening and deepening of existential fullness of a male-female love union. He can no longer attain the "heavenly bliss," the "passion" and "enlightenment," which the love for the cousin had once meant to him. The first step in the process of increasing barrenness of his existence was that the woman lost her love transparency, being a completely different, remote "foreign" pole of existence; she became "pale," a "mirage," then she represented "undigestible food" and finally she dropped entirely out of the frame of his world. When his progressing schizophrenia "depleted his masculinity," when much of his own male feelings "had run out," he suddenly and for the first time in his life felt driven to "open himself" to a certain form of homosexual love. He described most vividly how in this homosexual love he succeeded in experiencing at least half of the fullness of existence. He did not have to "exert" himself very much to attain this semifullness, there was little danger of "losing himself" and of "running out" into boundlessness in this limited extent and depth. On the contrary, the homosexual love could "replenish" his existence "to a whole man."

However, we can still discover a male-female distribution of parts in this male-male love unity; no human love relationship, not even a "normal" asexual friendship between two men or two women can exist without this distinction. R. Hildebrand refers to this [70] when he states: "Human partition reaches beyond the sexes; in each friendship one partner—with respect to his spirit and soul—usually represents the male half and the other partner represents the more female half of the total. . . ." In our case J. W. was the wooing, leading male partner, and his friend was affectionate, more girlish and yielding.

[70] R. Hildebrand: Gedanken ueber Gott, die Welt und das Ich, ein Vermaechtnis. Published by Berlit, Jena, 1910, p. 378.

Similarly, as in the early stages of the case of B. T. we can call J. W.'s love for his friend perverted because J. W. employed physical-sexual means of expression, although not even love was able any longer to broaden and deepen this individuality far enough so that it would find room for the experience of heterosexual possibilities of human existence. In both cases the fulfillment of love—at least within the physical sphere—was confined to communication between homosexual spheres of existence. B. T.'s frame of mind and her pathologic narrowness were due to a psychoneurotic stunted development of her personality. J. W.'s condition, however, was caused by a psychotic disappearance of his world aspects, by a secondary schizophrenic loss of himself.

This observation throws a new light upon Freud's important statement that homosexual tendencies are regularly encountered in all paranoiacs. Freud believed that this homosexuality was the cause of the development of persecution thoughts. We, however, see in both phenomena, in this sort of homosexuality and in the persecution ideas nothing but two parallel forms of expression of the same schizophrenic shrinkage and destruction of human existence, namely two different attempts at regaining the lost parts of one's personality.

B. T. was forced into a homosexual form of love by the consequences of a psychoneurotically conditioned, stunted maturity, which resulted in an existentially narrowed personality. J. W.'s world and his mode of existing, narrowed in by a schizophrenic process, had driven him to a "perversion" of his love. An analogous existential personality-limitation can frequently result from a genuine psychopathic predisposition; it then appears as an atrophied human form and leads to so-called constitutional homosexuality. It is therefore not surprising that Kretsch-

mer frequently encountered homosexuality among his "schizoid" character-types.

The example of C. A. will demonstrate, however, that by far not all the "constitutional" homosexualities are based on such narrowed personalities.

3. A "Constitutional" Homosexual Woman

C. A. was the youngest daughter among three boys in a very happy family. The joy at her birth was great, and her father was especially proud of his finally having a daughter. Her father was a somewhat conceited, very successful industrialist and was considered a sort of king in his town. C. A. was the first child who "took after him" with her large black eyes and her dark hair. Her three brothers all had the mother's soft manners, her light skin and fair hair. C. A.'s violent temper also set her apart from the more quiet boys. Soon it was said that she was more of a boy than the three brothers added together. The father was very disappointed to see that from early childhood on C. A. definitely preferred her mother and she took him for granted as a rather uninteresting person. At the age of three she demonstrated a deep affection toward the mother. She got along splendidly with her brothers and kept up with their wild boyish games and sports. She became very furious when she was told that this and that was not fit for a little girl. When she was five years old, she suddenly expressed the opinion that during the first four years of her life she had been a boy and that after four more years she was certain to be a boy again. Despite much teasing she stuck to her conviction.

During the first years at school she developed a gentleman-like attitude toward the mother. At this early age she spontaneously offered to carry her parcels when she went shopping; she led her up the stairs and she talked to

her soothingly in the dark, just as she had watched her father do. She rebelled when her mother tried to teach her needlework or to make her help with the housework. She dismissed these tasks as being much too dull and stupid for her. Slowly it had come to pass that everybody called her by the male variant of her first name, this variation being her father's name, too. She was very proud of this fact, and under this new name she became a leader in her girls' school; and many of the girls had a crush on her. The more she grew up, the more striking became the resemblance between her and her father, as expressed in her entire appearance, her facial traits, her hands, her affectations and her body movements. Her father was pleased with his image and he was very fond of this assiduous, free and easy-going, enterprising daughter, who was both popular and spoiled. But at her fourteenth birthday she was discovered in a sensuous-sexual love embrace with a young maid servant of her parents. The parents were completely dumbfounded when they heard that this affair had gone on behind their backs for an entire year, during which period of time the daughter and the maid had lived and dreamed a real movie-romance. The maid was immediately discharged. After a few tearful weeks, C. A. was again her former gay self and the parents relaxed and regarded this occurrence as an irresponsible juvenile fancy. They began to worry again when C. A. was supposed to attend dancing class but did not enjoy the company of the boys. Nothing was said or done, however, until after C. A.'s seventeenth birthday when her Latin teacher, a woman, complained to her parents that C. A. paid attention to her in a most embarrassing and persisting manner. C. A. showered her with presents, sent her love poems, and sometimes in the street kissed the hem of her skirt. When the parents heard this, they took C. A. to a gynecologist, who was unable to find any pathologic

symptoms concerning her genitals; he discovered only a striking similarity between the bicornutus uterus of both mother and daughter. The patient was then referred to a neurologist who diagnosed her case as homosexuality. He believed the transgression to be on a neurotic basis and advised psychoanalysis. After two years of analysis only a definitely inverted Oedipus complex could be discovered, but no erotic tendencies toward the father or other men had ever appeared either in dreams or in action. The analyst noted a meaningful strong "father identification," which persisted throughout the therapy. The analyst accomplished a considerable general maturing of her personality and a liberation, but the analysis was unable to alter her homosexual love tendency at all. Finally the analyst recognized this homosexuality as inborn and constitutional, all the more as it was discovered later that two cases of homosexuality had been known on the father's side of the family.

The girl's mind developed splendidly and she herself decided to study architecture. Her joyous anticipation of the free life as a student was dimmed only by the impending parting from the mother. C. A. loved her mother wholeheartedly and took the place of the father in relation to her. During the father's frequent business trips she had acquired the habit of relieving the mother of all tasks of outside life. She discussed agricultural business with the tenant farmer and she handled all of the mother's financial affairs. Later on she once said that she had indeed missed her father, too, at first, when she moved to the city where the university was located. But, she continued, her love for her father had always been different from her love for her mother. In her father she saw a good friend, with whom she could go horseback-riding and hunting and with whom she could discuss business affairs. She felt that she was so much like her father that she always carried him

within herself and thus could never really miss him. C. A.'s grief over her leaving her home was soon drowned in a rather wild student life. She, as an only woman, got along so well with her male colleagues, that she was presently admitted—as the first exception of the rule—to a very exclusive fraternity. As can be expected a few students fell in love with the glamorous appearance of C. A. and they courted her ardently. She considered this most ridiculous and tried hard to convince the young men of the "futility" of their attempts. Very soon, however, she herself fell in love with a very pretty girl, whom she had met at a students' dance. From then on she had no more rest. She invited the girl to her room, accompanied her home, presented her lavishly with dresses and flowers. For hours, C. A. would linger in front of the girl's house only to be near her. The girl felt flattered by the attention paid to her by the popular, intelligent and beautiful C. A. The girl was a very gentle, soft, feminine creature and she liked the strong leadership and protection which was offered to her. C. A. had always been clever at managing her own life and now she tore the girl away from her parents, set her up in a lovely apartment, found her a good job, attended to her intellectual development by bringing her books and by introducing her to the world of the theater and the concert. Slowly the girl's admiration changed to tender love for C. A. and finally she could no longer resist her sensual-sexual propositions.

From this time on C. A. was completely happy in her love; most infallible proof and most significant indications are her love letters, written during this time. On March 12 C. A. writes to her girl friend as follows: "Only since I have found you, do I know how really beautiful the world is." "Wherever you are, my heart is at peace and the world is full of beauty and kindness. I have been born anew and with a deeper meaning in our love." Another

letter, dated May 1: "This month is called a 'month of bliss.' For the first time in my life I really understand what bliss means, and all the trees and bushes share this knowledge with me. They begin to blossom and proclaim your loveliness. The splendor of nature alludes to you, to the beauty of your sweet body and to your gentle soul. Your beauty to me is the expression of God's love, which encompasses all human love, you, me, everybody." Letter of May 15: "The hours of our embrace are instants, but these instants are the offspring of eternity. What a triumph of love over the pettiness of this world. The more I surrender to you in happiness and bliss the richer I become."

A letter dated July 7 for the first time indicates that difficulties begin to overshadow the happiness of this relationship. C. A. had attempted several times, without much success, to substitute an artificial penis for her missing male genitals in the sex act. She writes: "My dearest, I want to give myself to you more and more! Oh that I could only be a complete man to you! Cursed be my physical femininity, this aberration of nature, which prevents my body from telling you what my untiring soul asserts: I love you!" In her letter of July 21, C. A. repeats her sad thoughts: "Oh dearest, there are days and hours when I am afraid and I begin to tremble: will your love ever get tired of bridging the bodily gap which separates our complete union? You tell me, darling, that these external happenings do not mean anything as long as our souls belong to each other. You tell me that you have become a woman through me only. When, when will your female body begin to yearn for a male body?"

During the following winter term C. A.'s fear turned out to be justified. At that time C. A.'s brother obtained a job in the same town and soon he came between the two girls. Instinctively C. A. sensed the danger immediately

and in her desperation she considered fratricide. Presently, however, she regained her equilibrium and strength and she even advised her girl friend to enter into a relationship with her brother. Shortly before Christmas she writes to her: "In this our earthly world we cannot disregard the body. Your body wants to have children, and my brother can promise you what is denied to my poor monstrosity." At the end of this letter she tries once more to tempt the girl: "I see a way out of this, a wonderful way to safeguard our love. Come, my darling, let us shed our earthly existence; release yourself together with me from our bodily inadequacy. Join me in death! Death will deliver us and will grant us access to eternity, which will unify us completely in heavenly love; no physical separation will then exist." For two days and two nights the girl friend wavered in her decision between a double love-suicide together with C. A. and her affection for C.'s brother. In the end she decided for the brother, and on Christmas Eve, C. A. committed suicide by shooting herself. We find her last message in a farewell letter to her friend: "Dearest, never mind, Death will show me the way so that I shall find you in eternity. I precede you for the short period of a life time. Au revoir!"

Everybody will agree that there is depth, greatness and genuine value in this love of C. A. She loved her girl friend just as a man loves a woman. She had wooed the beloved with energy and purpose, finally she won her and she took good care of her. She loved her with all the wealth of her personality. In her love trees, bushes, all human beings became transparent to her for the girl's beauty and C. A. saw her friend "transsubstantiated" into all objects of the world. The world lay open before her in all its great expanse and abundance so that she felt herself reborn, "reborn in a deeper sense" than when she "was born physically." Her excessive love found all those

words which every lover uses, words for the instants of love as offspring of eternity, words about the happiness of yielding and the gift of a richer life. Even death itself did not signify end and annihilation for this love, as death represents for the mode-of-being of the self-contained, finite-isolated existence. C. A.'s love conquered death and transformed it into a gate, into a path leading to eternal union with her beloved.

C. A.'s love must be called "homosexually perverted" because in C. A. the physical differentiation to a female sex organ was contrary and could never lead to a complete union of her psychically male individuality with a woman. She could never experience the male-female fullness of existence "down" to the physical sphere where most insurmountable barriers were located for her. In general the gender of a person is determined only by his bodily structure. However, a man whose male sex organ had been mutilated by an accident, would then also have to be designated as just as perverted as C. A. The mere physical obstacle, the "monstrosity" of C. A.'s female vagina, therefore, which prevented the complete love communion with the beloved, lay quite on the periphery of her personality. But this physical "mistake" was so far removed from C. A.'s personality center, just by virtue of its bodily nature, that it was the more rigid and incorrigible in this material world, and could not be overcome by any artificial penis substitute, but only by final annihilation and sacrifice of the total physical existence through the act of suicide.

The "destructive impulses" were not the focal, central basic sources for the perverted sexual excitement either in C. A.'s attempt to break through the obstructing worldly bodily barrier with the aid of the artificial penis or by the most forceful "deformation" of the entire limited physical existence, namely by suicide. It is obvious that C. A.

experienced this destruction of her body as an overcoming of the otherwise unconquerable barrier, which in her case was located completely in the realm of the physical structure. C. A.'s sexual excitement, however, belonged without doubt totally to her own love reality, was inherent in the love union of her entire existence with that of the friend, as in the case in the mature love of a "normal" heterosexual pair of lovers.

We see no reason to explain C. A.'s affectionate feelings and actions as an overcompensation reaction phenomenon against destructive impulses in contrast to H. Kunz [71], who uses this definition for the affectionate behavior of all perverted people. C. A. also loved her friend with great tenderness, nevertheless we cannot call her behavior exaggerated or disturbed, when we compare her with a healthy heterosexual lover. There exist, undoubtedly, many perverted persons who exhibit excessively affectionate behavior, mainly homosexuals, and also fetishists. There are people who suffer from a real affection-and-petting-perversion, because their entire sensual-erotic communication with the love partner consists only of a tender caressing or petting. Such persons, however, are more or less "impotent perverted persons," as we have indicated before in the case of addicts, and they do not achieve sufficient sensual-erotic union through their perverted actions. Consequently their sensual love overloads—so to speak—the only possible modes of expression, the channels of tenderness. A great number of nonperverted impotent people are known to be so inhibited in their direct genital-sexual possibilities of communication that their entire requirement for love exhausts itself in affection and tenderness. This statement does not encroach upon the justified and most important objection against the psychoanalytic reduction of tenderness to inhibited sexuality. We also are of the

[71] *Ibid.*, p. 43.

opinion that affection and genital-sexual excitement are two separate phenomena, which are not dependent upon each other. Both are equally genuine modes of expression of *the one love* [72].

It is quite impossible to fit C. A.'s love life into a classification of "anthropologic structural formulas," such as O. Schwarz has established for the homosexual perversion. A single case, like the one of C. A., seems to us sufficient to disprove the validity of this "structural formula" as a general rule for homosexuality. The fullness and richness of C. A.'s love reality speaks against O. Schwarz's subdivision into a "male (intellectual-erotic) and female (materialistic-sexual) homosexuality" and it also speaks against "the rigidity of an eternal separation of You and I there and of a stagnation in an apathetic being together here." This love fullness is also in contradiction with O. Schwarz' assertions that the homosexual love reality can be compared to the phantom world of the schizophrenic person [73], and with the statement that the homosexual person never desires the body of the partner, that he (or she) only desires the partner's masculinity or femininity representing meaning or material [74]. All this may be valid for the strongly "schizoid" "being-in-the-world," experienced by the patient in whom O. Schwarz studied these "anthropologic structures." According to our experiences with C. A., however, it cannot be meaningful for homosexuality as a perversion. Magnus Hirschfeld, too, who had extensive experience with homosexual persons had observed

[72] Concerning the agreement and at the same time the decisive difference between our concept of *the one love* and the concept as expressed in the psychoanalytic theory, compare L. Binswanger, *ibid.*, p. 261.

[73] O. Schwarz: Zur Psychologie des Welterlebens und der Fremdheit. Zeitschr. f. d. ges. Neur. u. Psychatrie. *139*:130, 1932.

[74] O. Schwarz: Sexualpathologie, p. 257.

that the *physical* appearance of the partner "attracts the homosexually loving person, it intrigues him, excites him physically and finally drives him to relax physically with his partner" [75]. Soon afterwards Hirschfeld adds: "We can only speak of genuine homosexuality in cases where the physical is an expression of the mental [76]. Bearing in mind our case of C. A. it is rather disconcerting to read the conclusion of O. Schwarz's monograph "On homosexuality" (Ueber Homosexualitaet, Leipzig, 1931), in which he describes his "anthropologic structural formula" which summarizes all his investigations. He writes: "In attempting to define the meaning of homosexuality without any supposition and purely from the phenomenon itself, it must be said that the meaning and content of the homosexual existence consists of its being meaningless. Under 'meaning' we understand the nature, the essence, the fundamental basis of an existing person, the quintessence which shows up in the existence and verifies and completes itself there. If one considers furthermore that this verification and completion can only take place on, in or for some definite thing, that a meaning can exist only in, or for a surrounding world, then this is proof for the meaninglessness of an existential form whose essential function is isolation. . . . The 'I' does not recognize a 'You' and the experience is not liberated by objectivations" (p. 121). The impulse-and-spirit-encompassing fullness and the world shaping, or literally "world-producing" power of C. A.'s homosexual love represents at its height the exact opposite of "meaningless" and "isolation," of a missing "You" and a missing of a liberating experience, which, in O. Schwarz's opinion, comprises the essence of this perversion.

Diametrically opposed to this, in our opinion, mistaken

[75] *Ibid.*, p. 182.
[76] *Ibid.*, p. 187.

anthropologic interpretation is reached by the numerous biologic explanations of homosexuality, which try to derive this perversion from organic-functional or from anatomic aberrations. All these circumstances, however, overlook the fact that all hereditary anatomic and endocrine disturbances in themselves—even if they should be much better proved in the future than they are now [77]—can only give evidence as to how homosexuality can manifest itself anatomically and physiologically. No explanation is offered as to the very meaning and essence of homosexuality. The entire wealth of the homosexual perversion can be just as little reduced to chromosomes or hormones or explained from them as heterosexual love. These physical characteristics are only partial aspects of the total phenomenon, and they are only nonobligatory ones, because many people exist who love in a homosexual way, and who do not show any signs of deviation from the average of their physical sex in their anatomy and physiology.

Freud's concept of the general human bisexuality, on which he based the psychoanalytic explanation of this perversion, was a profound enrichment of the biologic theory of homosexuality. However, Freud himself not only admits, but also stresses the fact that bisexuality does not explain the meaning of homosexuality [78]. He has at

[77] Compare the writings of the hereditary geneticist, R. Goldschmid: Die sexualen Zwischenstufen (the sexual intermediates), p. 432, where he points out clearly that the biologist has to be most careful in his statements about questions on the so-called inborn homosexuality. He himself admits, so he says, that he did not use sufficient discrimination in his first publication in 1916, when he felt justified in characterizing homosexuality as a beginning form of intersexuality. Now he cannot any more maintain his earlier point of view. All the theories of Havelock Ellis, Maranon and Hirschfeld which are based upon this unproven biological concept of intersexuality, and which occasionally tend to modify it, have to be considered with this reservation in mind.

[78] Drei Abhandl. z. Sexualtheorie. Ges. Schr. *V*:18, 20.

least hinted more clearly than other authors with their biologic theories, at the phenomenon which—in our opinion—is decisive although he reduced it to the bodily and instinctual sphere according to his forceful libido theory. We have only to translate Freud's concept of bisexuality into its real meaning, the unabridged existential structural unity. We have to retranspose it into the reality of the male-female fullness of existence, which encompasses all physical and mental spheres of existence, and which bears the individuality of each single concrete human being. Then our eyes are focused upon the general ground which makes possible all forms of love, including homosexual love. Instead of elaborating on Freud's mere instinctual bisexuality we are now able to declare that from this androgynous fullness of existence either the male or the female aspect is preponderantly realized in each single human being. Normally each separate aspect is developed in almost parallel direction within the existential spheres of the physical, instinctual and spiritual. These different spheres have to be regarded as likewise original and autochthonous manifestations of human existence and cannot be derived from each other. However, we will always find that in one and the same human being at least rudimentary manifestations of the heterosexual physical, instinctual, or intellectual possibilities are also formed [79].

Quite frequently, however, the physical and the instinc-

[79] In M. Hirschfeld's "Zwischenstufentheorie" (p. 353) a first attempt can be seen to amplify the theory of bisexuality established by Freud. This elaboration, however, is still very closely linked to the absolute somatocentric method of explanation and it contains many organologic speculations. Hirschfeld, for example, maintains that in the final analysis the reason for sexual digression is to be found in the sex glands. Therefore, the positive statements of his teachings were generally misunderstood. A proof of this is found in J. Bloch's criticism (p. 588).

tual-intellectual spheres of existence develop contrary to normal, in a nonequanimous male-female way. In such a case a homosexual love phenomenon will forcibly result, independent of all experience gathered throughout the life of this personality. Even more frequently this male-female differentiation falls short only of a clear-cut issue. It is understandable that in such cases the actual-exogenous factors can be decisive in directing the mode of love toward homosexuality. Therefore there are variations in the frequency with which homosexuality occurs, according to conditions of the environment. H. Blueher has shown this most convincingly in his work on the German Youth Movement [80].

The psychoanalytic theory makes use of the "inner" Oedipus-and-castration complexes to further explain psychogenetically the structure of the homosexual perversion. But these complexes, preventing the full male-female love union in their character as anxiety-barriers can only motivate *this* perversion and not just any perversion, or a completely different psychoneurotic symptom, in persons whose constitutional male-female differentiation has rendered them potentially homosexual in any case. Otherwise it could not be explained that we have never found a single psychoneurotic homosexual person, either in our own practice, or by joint observation with other psychoanalysts, or by carefully screening of the literature, who after his "cure" was not given to an abnormal degree of homosexual love experience, even though the newly acquired heterosexual love affair had taken on greater importance in this person. B. T., our psychoneurotic homosexual woman (case I) is no exception to this rule. She was most happy and faithful in her heterosexual love affair with the young

[80] H. Blueher: Die deutsche Wandervogel-bewegung als erotisches Phaenomen. Berlin, 1912; also Studien ueber den perversen Charakter. Zentralbl. f. Psychoanalyse. *4*:11; 1913–14.

friend, and in her waking existence she hardly ever was aware of homosexual tendencies. However, not a single month went by that she did not still have one or two homosexual experiences in her dreams.

The psychoanalytic theory emphasizes an additional so-called psychogenic factor, which appears frequently and strikingly enough in homosexuality, namely the identification with the parent of the opposite sex as forced upon this person by prohibition against incest and by the castration complex. We can readily observe how, in the case of C. A., this "identification" manifests itself most obviously in her outer appearance, and her analyst was able to amplify this fact emotionally as well as intellectually. However, psychogenetically this identification was meaningless in this particular case. It is not permissible to interpret it in the sense of a psychoneurotic exogenous violation of her existence by the father or in the sense of a refusal to assume the female part, caused by a complex, because it could not be changed at all by psychoanalysis. Instead, this "identification" is to be regarded as an identity caused by the fact that C. A.'s existence had been molded physically, instinctually and intellectually very much by the same hereditary inclinations and by the same "constitutional" limitations as had the existence of her father, with the exception of the primary and secondary physical sex organs. These sex organs, down to the fine detail of the bicornutus uterus had been inherited from her mother.

It is obvious that not every homosexual man and every homosexual woman is capable of such love as C. A. exhibits. Most homosexual love forms take shape in a rather confined space of human existence. Some forms are limited to a one-sided sensual-sexual "materialistic" level, others rise to a fanciful tenderness or into the ethereal world of phantasy, in the same manner as can be the case

with heterosexual love forms. Moreover, in some homosexual men there is more of the motherly, solicitous aspect shown, in others the female receptive aspect of possible modes-of-being of the female existence. Similarly, in some homosexual women the male protectiveness may prevail over the masculine penetrating trends. But mutatis mutandis, these variations can frequently be encountered also in heterosexul partnerships. Therefore, we do not believe that these categories should be subdivided into object-homoerotic people and subject-homoerotic people, to which certain regular prognostic differences are ascribed, as has been suggested by Ferenczi [81].

It happens very rarely that existential beings, who must be called "female" according to their physical characteristics, are so definitely and uniformly masculine in their instinctual-intellectual sphere of manifestations as was C. A., and the male counterpart is very seldom found to be so completely feminine. For the most part these male and female essences appear in one and the same individual as an intricate mixture. However, this is also true for such persons who choose heterosexual partners with regard to their own anatomic-genital structure. The amazing factor concerning heterosexual as well as homosexual love relations is how frequently and with what an instinctive certainty a person is able to find the exact reciprocal partner with respect to the psychic "male-female" mixture. It seems as though these relationships try to demonstrate most clearly that this complement to an all-encompassing male-female existential unit represents really the ultimate meaning and the very purpose of all and every love. In the course of this process it may happen that the "man" is only "male" in so far as his anatomic-physical genitals are concerned, and the woman is only "female" with regard

[81] S. Ferenczi: Zur Nosologie der maennlichen Homosexualitaet. Int. Zeitschr. f. Psychoanalyse, vol. 2, 1914.

to her genital organs. Intellectually-instinctually, however, these persons sometimes assume quite the opposite part in their love relations. Such love relations reveal very distinctly the poor limitations of any classification, which attempts to determine homo-and-heterosexuality exclusively according to the bodily structure.

These relationships "within" homosexual love unions cannot always be recognized easily, especially when one is deceived by external attitudes. In our present-day cultural society "homosexuality" is something to be ashamed of. This defamation is serious, because it is not based only upon a superficial code of society or on purposeful politics, as the homosexual people themselves wish it to be. The love of C. A. shows us very clearly that homosexual love even in its highest degree of development represents a narrowing-in of the dual mode-of-being of love; insofar as the extremely rigid worldly barrier of the female sex organs resists the full human love union, which must necessarily include the physical spheres of existence. Consequently, this barrier, this "physical deformity" prevents the homosexual person from achieving within the existential sphere of the body the experience of any creative power, which is inherent in each genuine love union; though frequently homosexual persons are able to make up for not procreating bodily children by accomplishments in the intellectual-cultural field. Therefore, C. A. suspected that the body of her girl friend could never forgive her physical sterility as a fertilizing male. The "moral" condemnation of homosexuality being fundamentally based upon this limitation of human possibilities, therefore, drives many homosexual persons to hide the part of their personality which is decisive for their character and to overcompensate it with an opposite superficial demeanor. In this connection the confession of Ulrich [82], the first important spokesman

[82] See M. Hirschfeld, *ibid.*, p. 110.

of homosexual persons, is most illuminating; he admits to being "definitely female on the inside, despite the fact that he presented a pronouncedly male appearance to his surroundings."

In conclusion let us recall the variegated world-conceptions and existential states of our three homosexual patients, with whom we certainly do not claim to have exhausted the entire wealth of shape and form of homosexuality. We have been able to demonstrate how the covering psychic barriers of anxiety, shame and disgust, which we noted in the other perversions, inhibited the transparency of love-fullness only of a larger or smaller region around the physical-genital sphere of the heterosexual existence. These barriers appear monotonous and colorless when compared to the qualitative and quantitative varieties of world limitations on which the homosexual forms of love are based. At one end of this chain of homosexual variations we encounter the worldly barriers of hate and anxiety, as seen there; but taking the case of B. T. these barriers extend far beyond the physical sex pole of the countersexual individuality and its environment and they cover the entire physical and psychic countersexual existence. At the opposite end—the case of C. A. —we deal only with the relatively circumscribed and existentially peripheral physical "deformity" of the female anatomic genitals, which represented the decisive "narrowing" which impeded the full male-female love communication with her girl friend and for which reason the relationship must be designated as homosexual.

The breaking through of the dual mode-of-being of love through the worldly barriers was the second factor which we had discovered to be most decisive in shaping the phenomenon of a perversion. In the sequence of the other perversions we have been able to separate the different ways of this breaking through very neatly and we could

attribute to each perversion a special form of love's eruption. Within the one group of homosexual perversion, however, we encounter all variations of this element. Our homosexual patient, J. W., like our fetishist and our coprophiliac, is satisfied with his "schizoid" narrowness, and he is blissfully happy with that one-half of the existential love-fullness, which can pass through the open existential sphere of the equally sexed male friend. Within the preanalytic existential narrowing of B. T. the full mode-of-existence of love advances to a certain degree; however, only in the form of guilt feelings and inferiority-complexes which indicated to her at least the "inferior value" as an underdeveloped personality and her guilt towards her potentially richer existence. According to the physical nature of C. A.'s existential limitations love's eruptions first appear in the technical shape of the phallus substitute, with which she tries to overcome her "female deformity." Finally the breaking through ends with suicide, the most radical and violent eruption through the narrowness of worldly existence.

Conclusion

WE BEGAN by comparing the only two psychopathologic investigations which were able to summarize the sexual perversions under unified theoretical aspects: namely the psychoanalytic and the so-called "anthropologic" theories. We stated that Freud's psychoanalytic theory had transposed the exact-scientific, objectivating method of thinking of somatic medicine to the so-called psychic phenomena of man in a most consequent fashion. Using this method, Freud's theory succeeded in fitting into the psyche an organism which was constructed analogous to the somatic organism and, in typical physicalistic manner this theory ascribed to this psychic organism the hypothetic construction of an artful libidinous interplay of forces. Due to this libido-construction, which was a useful practical therapeutic tool, this theory was able to reduce uniformly all perversions to a faulty development and a faulty composition of sexual partial impulses, caused by the anxiety of the Oedipus and castration complex. However, the magnificent uniformity and completeness of the psychoanalytic perversion theory was achieved at the cost of a serious loss and violation of reality. This cannot be altered by the fact that many exact-scientific theorists often rendered their reduced conceptions absolute and hypothetical and that they think of their notions, their "postulated" dynamic forces and mechanisms as of real concrete objects. They frequently forget that these conceptions are nothing but products of the reflecting intellect and coordinated only to the given reality.

The "anthropologic" psychopathologists, being inspired

mainly by Jaspers, E. Minkowski and Heidegger, recognized the abstract character of the psychoanalytic theory. They believed that they could only create a psychology and psychopathology in the true sense of the word, if they did not "make an object" out of a human being. They, therefore, did not start with an abstracted, single psychologic factor, an impulse, for example, in an exact-scientific—physical manner, thus excluding a priori the most essential and real element of their field of investigations: human existence. They attempted to return to human activities and experiences, to our whole subjectivity and to interpret all the human phenomena as its existential manifestations.

All investigators, however, who employed this new "anthropologic" method, approached the special field of the sexual perversions from the limited perspective of an "objective world orientation." They attempted to understand the perverse phenomena entirely or almost exclusively from the perspective of the worldly limitations and purposes. Here they were guilty of neglecting love, which formerly had been taken care of by the psychoanalytic theory, but which Freud had erroneously reduced to sexuality as being fundamentally of an impulsive character only. Therefore the "anthropologic" investigators of the perversions, von Gebsattel, E. Straus, H. Kunz and in parts also O. Schwarz, were induced to establish a "deformation theory" of the sexual perversions. This deformation theory tries to derive the sexual excitement and satisfaction of the perverted individuals from "destructive impulses." However, it remains completely inexplicable and paradoxical, how such a transformation actually should be possible; sexual satisfaction and destructive impulses being forever of a totally opposite anthropologic meaning and content. Sexual excitement and satisfaction in whatever form—as a physical-sensual manifestation phenomenon of love—always mean fundamentally a unifica-

tion and broadening of at least a sphere of human existence, and therefore they can never have anything to do in themselves with its destruction and annihilation. It is characteristic that this theory is sharply contradicted by the concrete observations of its first advocate, although he himself had not yet perceived these objections.

Von Gebsattel's observations and our own experiences led us to the recognition that the phenomenon of love—even in its perversely deficient manifestations—cannot be sufficiently well understood and described, unless it is understood first from the "love reality" (von Gebsattel), from the "dual mode-of-being of love" (Binswanger).

From this point of view we undertook in the present book to present eight people, demonstrating the various forms of perversion in a daseinsanalytic manner. From our entire material we have selected just these cases for their special gift for psychologic introspection and verbalization, which enabled them to express their perverse love life more precisely and completely than all other patients of our experience. Furthermore, for the sake of lucidity and representation we chose examples of relatively "pure" kinds of perversions. The majority of cases will consist of a mixture and of transition forms of all existing perversions. Finally it was our purpose to exhibit the representatives of the principal groups of all perversions, in order that the subgroups such as haircutters, transvestites, pedophiliacs can be fitted easily into the line of our cases and into the understanding acquired hereby.

The daseinsanalytic investigation of our patients made us realize mainly that the psychopathologic phenomenon of a sexual perversion can never be regarded as a single, isolated symptom, it can only be conceived as one of the many possible concrete manifestations of certain states-of-being and world concepts. The perversions proved to us to be distinctive phenomena of expressions

of a disturbed dialectic between the mode-of-being of love and of being-in-the-world as an isolated, purposeful individual. This disturbance was always characterized by the fact that the limitations and barriers of the worldly mode-of-being as an existence in isolated, finite, rebelling, alien forms covered up the dual mode-of-being of love impenetrably and with excessive rigidity; this dual mode-of-being of love containing the unlimited fullness of existence, its width, depth, infinity, eternity and totality. Therefore love could only enter the human sphere of existence through small inlets and peripheral apertures, or love could only get into the world after violent attempts at breaking through the worldly limitations and breaking into all domains of human existence, including the physical-sensual ones.

We, therefore, find ourselves in fundamental contradiction with O. Schwarz [1], who maintains that there is "no relationship whatsoever" between the psychophysical structure of a person and his perversion. Schwarz believes that frequently "serious perversions are imbedded like a foreign body within a completely normal personality." We think that this description is wrong, even for those special cases which the author has in mind, and which are perverted only part of the time. These cases distinguish themselves from the continuously perverse people insofar as for inner or outer reasons in such persons the mode-of-being of love can at times manifest itself normally and stronger than in other places of their lives against the narrowness and anxiety of their world picture.

To us these insights into the essence, the meaning and the content of the sexual perversions seems to be not only of theoretical scientific significance, but they also doubtlessly serve to increase and effectuate our practical-therapeutic possibilities. Two of the above-mentioned patients

[1] Sexualpathologie, p. 227.

experienced this on themselves; they both started their analysis before we were acquainted with daseinsanalytic considerations. The understanding of the classic psychoanalytic interpretations on the instinctual level eluded them as far as personal experience was concerned. Consequently, the treatment had no effect on them. However, as soon as we ourselves had begun to understand the world concepts and the state of existence of these patients in the manner described above, it became possible for us to let them experience their perverted narrowed world with a depth and strength of emotions, which was sufficient to induce the overcoming of their neurotic mutilation of existence. Last, but not least we believe that the scientific value of our concept consists in the important fact that this concept is able to embrace and deepen both the psychoanalytic theory of perversions and the "anthropologic" point of view.

Our daseinsanalytic investigations permit us to recognize the structure and the scope of the perverted form of existence, which is the basis of all the concrete psychopathologic phenomena. Only when we acquire true knowledge about the specialized, narrowed world concept of the various perverted people can we understand how and why the Oedipus and castration complexes, which psychoanalysis regards as ubiquitous, in their role as important concretizations and openings for the existential anxiety, can motivate the development of a "normal," as well as of a hysterical or of a perverse personality. The classic psychoanalytic theory was unable to go back any further than to the fact of these complexes, and therefore it had to derive all psychoneurotic disturbances in quite a nonspecific and uniform way from these complexes. Therefore it is permissible to state that the daseinsanalytic mode of thinking succeeds better than the psychoanalytic theory in confining the indeterminable but never quite

to be eliminated notion of the so-called "constitution" in the field of the sexual perversions.

The "anthropologic" theories stress that in all perversions the partition, the deformation, the aggressive impulses represent *the* real and only "nerve of life," that they are the central factors which cause the sexual perverse excitement. To our investigations this proved to be only a partial recognition, a recognition which comprises only the worldly peripheral technics of the perversion. Furthermore, the enigmatic paradox of a sexual excitement induced by destructive impulses, which is involved in these theories, disappears in our understanding of the sexual perversions. Even with the sexual perversions love never becomes alienated from its fundamental meaning and none of its manifestation forms—the sexual-sensual excitement included—ever takes the place of an expression phenomenon for deforming tendencies. The only abnormal elements are the worldly manipulations, to which love is forced to take resource in order to bring forth into the world its dual mode-of-being against the perverse narrowed iron-clad world, in which the perverted individuals live.

With these peculiarities the sexual perversions, despite their obvious twists and harsh violence, have served as a tool to reveal most impressively the fundamental anthropologic superiority of the dual mode-of-being of love above any other possible mode-of-being. Finally the sexual perversions prove convincingly the small but important paragraph—found in Freud's: "Three contributions to the theory of sex" [2] where Freud's genial humanitarian and practical qualities soar far beyond his mechanistic-exact-scientific, limited theory. We refer to the sentence which says of the "most horrible perversions": "Perhaps nowhere does the omnipotence of love show itself stronger than it does in the aberrations of love."

[2] Drei Abhandl. z. Sexualtheorie. Ges. Schr. *V*:35.

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